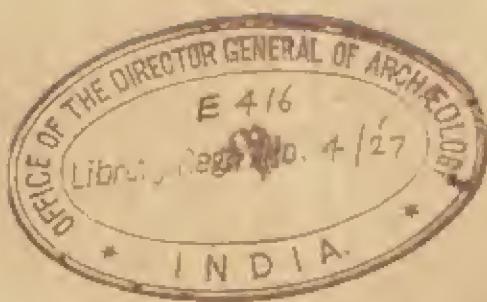


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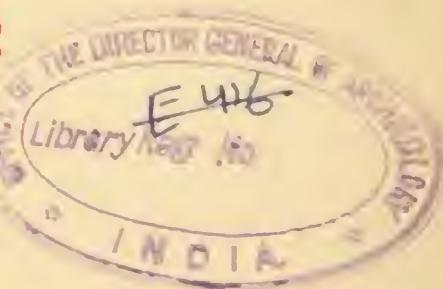


Catalogue  
OF THE  
Arabic and Persian Manuscripts  
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VOLUME X  
(ARABIC MSS.)



THEOLOGY

*Prepared by*

MAULAVI ABDUL HAMID

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## PREFACE.

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THE present is the tenth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the fourth dealing with Arabic MSS. The subject of the volume is Theology, in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs, Sultans, Governors and Amirs, to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid, who is to be congratulated on the success with which he has traced the original texts, especially in the case of those glosses and annotations that, beginning without a preface, did not indicate what texts they are dealing with. He has also succeeded, by a careful and painstaking examination of the MSS. and the marginal notes contained in them, and of works of reference, in identifying the title and authorship of several works, where particulars of these were not to be found in the MSS. themselves.

The volume contains notices of 161 MSS., including 3 MSS. of mixed contents, which comprise altogether 21 treatises.

Among old and rare MSS. described in the volume, the following deserve special notice :—

No. 493. *Giyāṣ al Umain*, a very rare work on *Imāmat* and *Khilāfat*, by *Imām al Ḥaramain*, a prominent author of the 5th Century A.H. Dedicated to *Nizām al Mulk*, the famous Minister of Bağdād.

No. 518. An old and valuable copy of a commentary on *Muḥassal*. The MS. belonged at one time to the Royal Library of Sultān *Shāh Rukh* (A.H. 807-850=A.D. 1404-1449) of the Timurid dynasty.

No. 521. A very old and beautiful embellished copy of a commentary on *Tawāli*, made in A.H. 740, nine years before

the commentator's death. The commentary was dedicated to Amir Qauṣūn, Viceroy of Egypt.

No. 528. A very old copy of *Minhāj as-Sunnah*, made in A.H. 811 for the Royal Library of Malik Nāṣir Ahmad (A.H. 803-829 = A.D. 1400-1426), one of the kings of the Rasulid dynasty. The MS. was for some time in the Ṣan'ā Library of Yaman for a brief account of which see Library Catalogue, volume v, part ii, No. 305.

No. 540. A beautiful copy of a gloss on the first part of *Sharḥ al-Mawāqif*, by Mir Zāhid (d. A.H. 1101 = A.D. 1689), transcribed in or before A.H. 1102. Dedicated to Aurangzib.

No. 564. An autograph copy of an exceedingly valuable and voluminous work on Sunni theology, believed to be unique. Dated A.H. 810.

No. 569. 'Iṣmat al-Anbiyā,' a very rare work on the sinlessness of the prophets, by 'Abdallāh bin Shamsaddin al-Anṣārī (d. A.H. 990 = A.D. 1582), a Sufi and scholar of India. Dedicated to Prince Mu'izzaddin Kāmrān (d. A.H. 964 = A.D. 1556). Dated A.H. 1133.

No. 584. A rare Arabic translation of *Tuhfa Iṣnā 'Asheriyyah*, a famous Persian work on theology.

No. 588. A rare commentary on *Tatfīf*, the work of 'Abdal'azīz, the successor of Muḥammad bin 'Abdalwahhāb as leader of the Wahhābī school.

No. 595. A very valuable copy of a commentary on *Tajrīd* made by Sirājuddin al-Hindi (d. A.H. 773 = A.D. 1371), an Indian scholar and a pupil of the commentator, afterwards Chief Justice of Cairo.

No. 609. A copy of an annotation of *Dawwāni*, by Mirzājūn. Transcribed by a famous scholar, Nūrallāh ash-Shustārī (d. A.H. 1019), the author of the MS. No. 623. Dated A.H. 982.

No. 622. A rare commentary on a treatise of Sadraddin by his son Ġiyāṣuddin (d. A.H. 949 = A.D. 1542). Dated A.H. 1022.

No. 623. A beautiful copy of *İḥqāq al-Haqq*, compared with a copy revised by the author.

Nos. 631-32. Three volumes of a comprehensive work composed by a group of Shi'a scholars, deputed by Ibrâhîm Khân, Governor at different times of Kashimîr, Lahore, Bihar, Bengal and other places.

No. 643. A copy of *Majmû'ah*, containing 15 treatises on Zaidî theology by scholars of that sect studied by Muhammâd bin Husân, the grandson of Qâsim Mansûrbillâh (*d. A.H. 1029=A.D. 1620*), a famous Zaidî Amir and Imâm of the Zaidî sect. The present MS. was for some time in the Sâ'î Library of Yaman.

This is the second volume that Maulâvi Abdul Hamid has contributed to the great Catalogue, vol. v. part i (1920) and part ii (1925), having been his work. Maulâvi Abdul Hamid long ago served his apprenticeship to Islamic learning, in the all-important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v. part ii. is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs, Sultans, Governors and Amirs referred to in the opening paragraph, that at my hands Maulâvi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass, and many changes will be on the face of the earth, but Islamic theology will endure, and have its students, and Maulâvi Abdul Hamid's volumes will be an indispensable part of their apparatus.

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Calcutta, 1st May, 1926.



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# ARABIC MANUSCRIPTS.

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## THEOLOGY.

### SUNNÎ THEOLOGY.

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No. 485.

fol. 3 ; lines 27 ; size  $9\frac{1}{2} \times 7\frac{1}{2}$  ;  $7\frac{1}{4} \times 4\frac{1}{2}$ .

الفقد الاكابر

### AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadians. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Ḥanîfa Nu'mân bin Ṣâbit al Kûfi ابو حنيفة نعيم بن ثابت الكوفي (d. A.H. 150 = A.D. 767 ; see Lib. Cat., vol. v, part i, No. 174), the famous Imâm and founder of the Ḥanâfi school.

Beginning :—

هذا كتاب الفقد الاكابر من تأليف الامام الاعظم ابي حنيفة نعيم بن ثابت الكوفي رضى الله عنه ..... قال في اصل التوحيد و ما يصح بالاعتقاد عليه بحسب اقوال امنت بالله العز

Shiblî (a prominent Indian author of our day), in Sirati Nu'mân, a work on Abû Ḥanîfa's life, states emphatically (p. 117) that Abû Ḥanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., دراست (testing the correctness of the fact by a full consideration of the circumstances) and روایت (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is *كتاب الأصول* by Bazzawi (d. A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however, we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abū Ḥanīfa, and wrote commentaries on it.

I. Abū Mānṣūr Māturidi (d. A.H. 331 = A.D. 944), a follower of the Ḥanafī school and the founder of the Māturidiyyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abū Ḥanīfa, as appears from the following:—

قال ابو المنصور الماتريدي رحمة الله قد سألكم اذ يرکم الله  
بالتفوى ان اشرح لكم الفتنه الاعظم الذي ينسب الى ابي حنيفة باسناده  
محدثة الخ \*

II. Abū'l Laīq as Samārqandī (d. A.H. 383 = A.D. 993), a famous Ḥanafī scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abū Ḥanīfa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazzawi does more than mention the work (as stated by Shibli); he composed a commentary on it. (For a copy of this commentary, see Escur., No. 995).

Shibli, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years:—

اس کتاب کی جنڈی شرخیں ہوئیں سب ائمہ میں  
با اسکے بعد \*

It is thus evident from what we have said that Shibli, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of *Diriyat* (دریات), the following unwarranted observations led Shibli to reject Abū Ḥanīfa's authorship.

I. Shibli holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abū Ḥanīfa's death.

II. The use of the words جوهر (substance) and عرض (accident), in a philosophical sense, is found in the present work; but according to Shibli, these words had not come into use in that sense in Abū Ḥanīfa's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Mānsūr (A.H. 136—158 = A.D. 754—775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shibli.

I. Shibli does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abū Ḥanīfa. Hence we may dismiss this observation of Shibli's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shibli does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abū Ḥanīfa's time. The theory of Abū'l Ḥudāīl 'Alīf, the founder of the Ḥuḍāīliyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God, is accident (عرض), see fol. 74<sup>b</sup> of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرض (accident), in its philosophical sense, in Abū Ḥanīfa's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام في الاعراض والاجسام  
قال لعن الله عمر بن عبيد وهو فتح على الفلس الكلام في هذا الخ

(See 'Ali Qāri's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wāṣil bin 'Aṭā' (d. A.H. 131 = A.D. 749) and a contemporary of Imām Abū Ḥanīfa, originated the use of the word عرض, in its philosophical sense. The use of the word عرض (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shibli does not deny, that many theological theories were originated in and before Abū Ḥanīfa's time, and that the Muḥammadans were even then divided into a certain number of sects; further, that Imām Abū Ḥanīfa is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Mausûr, who was the contemporary of Abû Hanîfa; and that the two Mu'tazili schools of theology were organised in Abû Hanîfa's time, viz., the Wâsiliyah by the above-mentioned Wâsîl bin 'Aṭâ', and the 'Umarîyah by 'Umar bin 'Ubâid, while a work on theology by the same Wâsîl bin 'Aṭâ' was also composed: اول من صنف في الكلام ابوحديفة واصل بن عطاء المعتزلي. see Al Awâl, fol. 53<sup>b</sup>. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abû Hanîfa's time. It is also unreasonable to believe that a scholar like Abû Hanîfa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of Dirâyat from holding the present work to be a composition of Abû Hanîfa. Kardari (d. A.H. 827 = A.D. 1424) in Mañâqib, a work on Abû Hanîfa's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abû Hanîfa was not the author of the present work, was originated by the Mu'tazili sect, who claimed Abû Hanîfa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فإن قلت ليس لابي حنيفة كتاب مصنف قلت هذا كلام المعتزلة  
ودعويمه انه ليس له في علم الكلام تصنيف وخرفيم بذلك نفي ان يكون الفقه  
الاكبر وكتاب العالم والمتعلم له لانه قد صرخ فيهما باكثر قواعد اهل السنة  
والجماعه ودعويمه انه من المعتزلة \*

This theory, started by the Mu'tazilis, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe حافظ محمود بن مولانا نظام الدين الخوارزمي :

No. 486.

foll. 40; lines 19; size  $10 \times 6\frac{1}{2}$ ,  $7\frac{1}{4} \times 3\frac{1}{2}$ .

شرح الفقه الـاـكـبـر

SHARH AL FIQH AL AKBAR.

A rare commentary on the preceding work, dedicated to Sultān Ulug Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alā'addin 'Ali al Bukhārī, عـلـاـدـيـنـ عـلـيـ الـبـخـارـيـ, a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Rāmpūr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultān Ulug Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alā'addin 'Ali, (d. A.H. 879 = A.D. 1474), who was a favourite of the same Sultān and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qūshjī.

Beginning:—

الحمد لله الحمد في ذاته الولحد في صفاته ارسل مـعـهـدا .....  
 تـصـدـتـ اـنـ اـشـرـحـ نـسـخـةـ فيـ اـمـرـ الدـيـنـ اـنـجـلـ تـحـفـةـ السـلـطـانـ ...  
 سـيـفـ الدـوـلـةـ وـ الدـيـنـ اـلـغـيـكـ ..... قـالـ المـفـقـرـ اـلـىـ اللهـ عـلـاـدـيـنـ  
 عـلـيـ الـبـخـارـيـ اـمـلـ التـوـحـيدـ وـ مـاـ يـصـحـ الـاعـقـادـ عـلـيـهـ اـلـغـ

Written in Nasta'liq. Dated A.H. 1087.

## No. 487.

fol. 19; lines 19; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الْأَكْبَرِ

SHARH AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abū'l Muntahā Ahmād b. Muḥammad Al Maqnisāvī  
 ابو المتنشى احمد بن محمد المغنىسي اوى There is no mention in any catalogue  
 of the date of death of the commentator, or of the century to which  
 he belonged; nor does the present manuscript help us to trace the same.  
 Our copy is without the colophon, but the colophon of the com-  
 mentary quoted in Ḥāj. Khal., vol. ii, p. 91, which runs thus:—  
 تَمَ الشَّرْجَ سَنَةَ تَمَّ وَنَافِقَ وَتَسْعَةَ, tells us that the commentary was  
 composed in A.H. 939. Hence the commentator was a scholar of the  
 10th century A.H.

Beginning:—

الحمد لله الذي هدانا إلى طريق أهل السنة والجماعة العَ

For other copies see Berlin, Nos. 1929—30; Goth., No. 641;  
 Leipzig, No. 1087.The present commentary has been printed at the Dā'irat Al  
 Ma'rif Press, Hyderabad, A.H. 1321.

Written in Nastā'līq. Dated A.H. 1253.

## No. 488.

fol. 118; lines 19; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

شرح الفقه الْأَكْبَرِ

SHARH AL FIQH AL AKBAR.A well-known commentary on Al Fiqh Al Akbar, mentioned in  
 almost all the catalogues.By Mallā 'Alī Al Qāri (d. A.H. 1014 = A.D. 1605  
 see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

الحمد لله واجب الوجود ذي الكرم والفضل والجبر

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated; apparently, 12th century A.H.

No. 489.

fol. 132; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 4$ .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 490.

fol. 23; lines 25; size  $9 \times 6$ ;  $7 \times 4$ .

الحینة و الامتاز

**AL HAIDAT WA AL I'TIDĀR.**

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ān (خلق القرآن), which took place between the author and Abū 'Abdarrāh-mān Al Marisi (d. A.H. 218=A.D. 833), one of the most prominent Mu'tazili scholars in the court of the Caliph Al Mā'mūn (A.H. 198-218=A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marisi, he left Mecca for Bāğdād, with the object of opposing Marisi and his doctrine. On his arrival in Bāğdād, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marisi. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of حسنة (well done) were showered on the author. The debate continued for ten days. In the end, Marisi failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph, as appears from the following:—

قال العاملون احسنت يا عبد العزيز ثم امرني بعشرة آلاف درهم •

Author: <sup>•</sup>Abdal'azîz bin Yahyâ bin Muslim Al Kinâni al Mâlikî عبد العزيز بن يحيى بن مسلم الكناني المالكي, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'i (*d. A.H. 204 = A.D. 820*; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240=A.D. 854. See Isnâwi, fol. 17; Subki, vol. ii, fol. 39; *Mirât Al Junâن*, fol. 156<sup>a</sup>.

Beginning:—

قال عبد العزيز بن يحيى إن عبد العزيز بن مسلم بن ميمون الكناني  
انصل بي و أنا بعده حوسها الله تعالى ما قد اظهر بشر بن غياث المريسي  
بغداد عن القول بخلق القرآن و دعاته الناس اليه الخ •

For other copies of the work see Berlin, No. 1440; Br. Mus. Suppl., No. 171.

Written in fair *Naskh*. Dated A.H. 1301.

No. 491.

كتاب السنة

fol. 98; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

### KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilis and Jahânis, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Hadîs and the opinion of Imâm Ahmad bin Hanbal (*d. A.H. 241 = A.D. 855*; see Lib. Cat., vol. v, part i, No. 242), the founder of the Hanbali school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarrûl'mâr 'Abdallâh bin Ahmad bin Hanbal أبو عبد الرحمن عبد الله بن أحمد بن حنبل, the son of the above-mentioned Imâm Ahmad bin Hanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadīṣ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Ḥadīṣ; see Lib. Cat., vol. v, part ii, No. 301. Abū Ya'la, in his Ṭabaqāt, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadīṣ, as appears from the following:—

وَإِمَّا الْعَلَى فَقَدْ جَوَدَ عَنْهُ وَجَاءَ عَنْهُ بِعَامِ يَجْعَلُ غَيْرَهُ الْخَمْ

He died in A.H. 290 = A.D. 904. See Ṭabaqāt Abū Ya'la, fol. 76; Huffāz, vol. ii, p. 237.

Foll. 1—43, part i.

Beginning:—

الحمد لله رب العالمين و على الله على محمد نبى الوجهة  
و على الله و محبته اجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام  
ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما ..... و قد سئل  
عنما قالته العلماء في الجهمية ..... سمعت ابي من قال القرآن مخلوق  
فهو كافر الخ

Foll. 44—98, part ii.

Beginning:—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن  
عطاء ..... عن ابن عباس قال اول ما خلق الله القلم ثم قال له اكتب  
قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة الخ

The present part is defective at the end.

Dahabī, in *كتاب العلو* (see No. 530 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.

No. 492.

foll. 322; lines 19; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 6$ .

الاسماء و الصفات

## AL ASMĀ' WA AS-SIFĀT.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ān, Ḥadīṣ, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abū Bakr Aḥmad bin Ḥusain bin 'All al-Baīhaqī (ابو بكر احمد بن حسين بن علي البهقي), a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in *Mir'at al-Janān*, fol. 260.

كتاب iv. كتاب الرعد iii. كتاب المدخل ii. كتاب الترغيب والترحيب i.  
عذائب الأعجم الشافعى vii. عذائب أعلم أعلم أحمد vi. كتاب الاعتقاد v.  
الدعوات viii. العلایفات.

The author was born in Khusrawjird, a village in the district of Baīhaq, in Nishāpūr, A.H. 384. He died in A.H. 458=A.D. 1066. See Brock., vol. i, p. 363; *Mir'at al-Janān*, fol. 260; *Iṣnawī*, fol. 72.

Beginning:—

أخبرنا الشیعی الإمام الحافظ أحمد بن الحسین بن علي البهقي  
كتاب اسماء الله جل تبارك وصفاته الذي دل كتاب الله سبحانه ... او دلت  
عليه سنة رسول الله صلى الله عليه وسلم او دل عليه اجمع اصحاب سلف هذه الامة  
قبل وفروع الفرقه وظهور البدعه \*

The work is not mentioned in Brockelmann. A printed copy, however, will be found in the Būhār Library, Calcutta.

Written in fair Naskh.

Not dated; apparently, 12th century A.H.

Foll. 18-119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied in a later hand.

No. 493.

fol. 139; lines 23; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

نحوات الاعم

## GIYÂŞ AL UMAM.

(Also called Al Giyâş.)

A very rare and valuable work on the *Khilâfat* and *Imâmat* (the theory of the succession of the Caliphs and Imâms after the Prophet), not noticed in any catalogue, though the work is just mentioned in *Hâj. Khal.*, vol. ii. p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imâms after the Prophet; obedience to the Caliphs and Imâms; the necessity of appointing only one Imâm at a time, the necessary qualifications for and principles of his appointment; the religious and political duties of the Caliphs; the circumstances under which they are liable to be deposed. The work was dedicated by the author to *Ĝiyâguddîn Nîzâm al Mulk*, the well-known Minister of Bagdad, who was killed in A.H. 485 (see 'Âşâr al Wuzârâ', fol. 305). The alternative title of the work (Al *Giyâşî*) has reference to the above-mentioned Wazîr.

It is divided into the three following Rukns:—

|  |                                    |
|--|------------------------------------|
| I. fol. 6-79 <sup>a</sup>                  | الاعامة و ما يتعلّق بها من الادوار |
| II. fol. 79 <sup>b</sup> -102 <sup>a</sup> | خلو الرصان عن الاعم                |
| III. fol. 102 <sup>b</sup> -139            | انفرض حماقة الشريعة                |

The first Rukn is sub-divided into the following 8 chapters:—

|  |   |
|--|---|
| I. fol. 6-7 <sup>a</sup>                   | الاول في وجوب نصب الائمة                            |
| II. fol. 7 <sup>b</sup> -14                | الثاني في الجهات التي تعين الامامة و توجب الرغامة   |
| III. fol. 15-20 <sup>a</sup>               | الثالث في صفات الذين هم مقد الامامة و تناصل القول   |
|  | في عددهم  |
| IV. fol. 20 <sup>b</sup> -26 <sup>a</sup>  | الرابع في صفات الاعم تقوم على اهل الاسلام           |
| V. fol. 26 <sup>b</sup> -42 <sup>a</sup>   | الخامس فيما يخصمن خلع الائمة و اتخاذهم              |
| VI. fol. 42 <sup>b</sup> -44 <sup>a</sup>  | السادس في امامية المفضول                            |
| VII. fol. 44 <sup>b</sup> -46 <sup>a</sup> | السابع في منع نصب امامين اذا تسرت امام واحد         |
| VIII. fol. 46 <sup>b</sup> -79             | الثامن فيما ينافي بالائمة و الولاة من احكام الاسلام |

Author: *Abū'l Ma'ājī 'Abdalmalik bin Abī Muḥammad 'Abdallāh bin Yūsuf al Juwainī*, ابو المعالى مدد الملك بن ابي محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islamic world. *Gazzili* (*d.* A.H. 505 = A.D. 1111), the famous author of the well-known work, *Iḥyā' al 'Ulūm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of *إمام الحرميin* (the leader of the scholars of Mecca and Medina). He belongs to the *Shāfi'i* school, and is of the *Ash'ari* persuasion. He was born in *Buṣṭanīqān*, a famous place in *Niṣhāpūr*, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the *Niṣhāpūr* *Madrasah*, the institution where he had studied. Some years later, the influence of the *Mu'tazilis* and their serious dispute with the *Sunnis* compelled the author to leave the place. Thereafter, he visited *Bağdād*, *Īsfahān*, Mecca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led *Giyyāsuddin Nizām al Mulk*, the above-mentioned Minister, to appoint our author a professor of the *Madrasah* in *Niṣhāpūr* known as *Nizāmiyah*, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in *Brock*, vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see *Ibn Mulaqqin*, fol. 64; *Subki*, vol. iv, fol. 168; *Mir'at al Janāh*, fol. 273; *Isnawī*, fol. 145; *Madinat al 'Ulūm*, fol. 119.

Beginning:—

قال الشیخ الامام امام الحرمي ابو المعالى ... عبد الملك ...  
الجويني ... الحمد لله العلي القیوم الذي برادته كل رشد وغی ...  
و هذا اذا تم غیاث الامم ... فاشدھ الغیاثی الحم \*

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: *مکذا فی الاصل* (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see fol. 4<sup>b</sup>-51 of MS. No. 564 below, where the present work is quoted verbatim.

No. 494.

fol. 62; lines 25; size 12×7; 9½×5½.

التمهود في بيان التوحيد

## AL TAMHID FI BAYAN AL TAWHID.

A very valuable work on theology, containing a brief exposition of Sunni theological theories, with references in each case to the views of philosophers, Mu'tazilis, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'ari and Maturidi, differ in their views, the author, being a member of the Maturidi school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abū Ṣhakūr Muḥammad bin 'Abd as Sayyid bin Shu'aib al Kashshāfi, ابو شکر محمد بن عبد السید بن شعیب الكشافی, a Hanafi scholar of the 5th century A.H., belonging to the Maturidiyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'aziz bin Ahmad al Halwī'i, who died in A.H. 448=A.D. 1055, and that he also studied in Samarcand after A.H. 460, as appears from the following two passages (fol. 44<sup>b</sup>) :—

قال سمعت من الشیعی الامام ابی محمد عبد العزیز بن احمد i.  
الحلوی البخاری مریٰ فی اماليقہ الخ \*

قال المبتدی (ابو شکر) سمعت من الشیعی الامام الواہد ii.  
ابی بکر محمد بن حمزة المخطیب السرقنذی فی سنته ثیف  
وستین و ایعمانہ و کفت منفیقا علّدہ و تلقیت منه کتب السرقد \*

Beginning :—

الحمد لله الذي فی المی و الکرام الخ \*

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Asīfiyah, Nos. 381-452; Rāmpur Library, Nos. 34-35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

## No. 495.

foll. 107; lines 21; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

## No. 496.

foll. 102; lines 22; size  $10 \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently, 13th century A.H.

## No. 497.

foll. 28; lines 19; size  $6 \times 3$ ;  $6 \times 3$ .

مُرْجِحُ رسالَةِ الدُّرَرِ الْفَاتِحَةِ

SHARHU RISĀLATI AD DURRAT AL  
FĀKHIRAH.

A commentary on *Ad Durrat Al Fākhirah*, a treatise on the resurrection of the dead and points relating to the day of judgment, by Gazzālī (d. A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Hajar (d. A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning:—

الحمد لله الذي شرفنا بالتأهيل المغوص في بعض العلوم الراخدة.....

احمدنا ان شرفنا لخدمة السنة النبوية الخ \*

Many foll. in the middle, and some at the end, are wanting.

Written in fair *Naskh*. Not dated; apparently, 10th century A.H.

No. 498.

fol. 64 ; lines 12 ; size 9 x 6 ; 7 x 4.

## شرح القسطاس المحتقين

## SHARH AL QUSTĀS AL MUSTAQIM.

An autograph copy of the commentary on Al Qustās, a treatise by Ḡazzālī (d. A.H. 505 = A.D. 1111), containing an account of his disputation with a Shi'a scholar on the foremost disputed points between the Sunnī and Shi'a creeds. This disputation took place in the course of Ḡazzālī's journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qāḍī bin Sayyid Muḥammad al-Lālāzārī طنحه قاضي بن سيد محمد الالازاري, commonly called Tāhir, a Qāḍī of Constantinople, who composed the present commentary after he had resigned the post of Qāḍī, as appears from the following passage in the preface :—

لما انفصلت عن قضاء مدينة أبي ابوب الانصاري ... اشتغلت بطالعة الكتاب المسمى بالقسطاس ... فشرعت في شرح بعض كلامه الخ \*

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., Madīnatū Abī Ayyūb al-Anṣārī, since Abū Ayyūb, a companion of the Prophet, was buried in Constantinople.

شروح القسطاس للشيخ :— محمد قاضي عفی الله يخط مولده (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy ; and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning :—

الحمد لله الذي ايد من شارع من عباده بأخذ علوم الدين و شهد قواعد العقائد بمن جاد بجوهر القرآن و منهج العابدين ..... و بعد يقول العبد الفقير محمد قاضي بمدينة أبي ابوب الانصاري المدعى بظاهر ابن السيد الشيخ محمد الله زاري كان الله لهما لاما انفصلت عن قضاء مدينة أبي ابوب الانصاري رفي الله عنه اشتغلت بطالعة الكتاب المسمى بالقسطاس المستقيم ..... فشرعت في شرح بعض كلامه \*

Written in Nasta'liq. Dated, A.H. 1199.

A note on the title-page tells us that the MS. was for some time in the possession of 'Ārif Halimi, a Qādi of Constantinople.

No. 499.

fol. 45; lines 16; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

بِحَرِ الْكَلَامِ

**BAHR AL KALĀM.**

(Designated on the title-page, Risāla i'tiqādiyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnis, with a refutation of the heretical doctrines held by other sects.

Author: Abū'l Mu'in Maimūn bin Muḥammad an Nasafī, ابْرُ الْمُعْنَى مَعْنُونُ بْنُ مُحَمَّدِ النَّسَفِيِّ, a well-known Ḥanafī scholar, who died in A.H. 508 = A.D. 1114. See for his life and works, Brock.; vol. i, p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

تَوَكِّلْتُ عَلَى الْعَيْنِ الَّذِي لَيْمُوتُ إِبْرَاهِيمُ ابْنُ الْحَمْدَ لِلَّهِ ذِي الْجَلَالِ  
وَالْكَلَامِ ..... قَالَ الشَّيْخُ الْإِمَامُ الْجَلِيلُ رَبِّ الْأَمَّةِ ..... ابْرُو الْمُعْنَى  
النَّسَفِيُّ ..... اعْلَمُوا أَنِّي أَعْتَدْتُ مَعْرِفَةَ اللَّهِ وَتَوْحِيدَهُ لِلْغُرَبِ

For other copies of the work see Goth., Nos. 100/3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii, p. 42.

Written in Nasta'liq. Not dated; apparently, 10th century A.H.

No. 500.

fol. 164; lines 13; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 4$ .

بِرْحَ حَقَّلَدِ نَسَفِيِّ

**SHARH U 'AQĀ'ID AN NASAFI.**

A commentary on 'Aqā'id Nasafī, a well-known treatise on theology by Nasafī (d. A.H. 537 = A.D. 1142). For a copy of this treatise see Hand-list, No. 2639/3.

By Sa'daddin Mas'ud bin 'Umar at Taftâzâni سعد الدين مسعود بن عمر التفتازاني, a prominent Shâfi'i scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftâzân (a city in Khurâsân) A.H. 722, and studied under Qutbaddin (d. A.H. 766 = A.D. 1364), Qâdi 'Aqd (d. A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Timûr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock., vol. ii, p. 215.

Beginning :—

الحمد لله المُتَوَحِّد بِحَلَالِ ذَاتِهِ وَكَعْلِ عَفَانَهِ الْغَرَبِ

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Râmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated; apparently, 11th century A.H.

### No. 501.

foll. 65; lines 17; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 502.

foll. 74; lines 16; size  $9 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century, A.H.

## No. 503.

foll. 132; lines 9; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ,  $7 \times 3$ .

الحاشية على شرح العقائد

AL ḤĀSHIYATU 'ALĀ SHARḤ AL  
'AQĀI'D.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Ahmad bin Muṣṭi, احمد بن موسى, commonly called Al Khayāli, الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maṣmūd Pāshā, the Minister of Sultan Muḥammad II (A.H. 855—886 = A.D. 1451—1481) of the Ottoman dynasty; and he dedicated the present gloss to the former. The Sultan, who expected the gloss to be dedicated to him, was at first displeased with the author; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultāniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860 = A.D. 1456 is given as the date of his death; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥadā'iq Al Ḥanafiyah, p. 328, puts Khayāli's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning:—

أَمَّا بَعْدُ الْحَمْدُ لِمُسْتَعْلِهِ بِالصَّرَاطِ عَلَى سَيِّدِ رَسُولِهِ... قَالَ الشَّارِحُ  
الظَّاهِرُ عَلَيْهِ اللَّهُ تَعَالَى بِلَطْفَةِ الْخَطَّيْرِ الْعَلِيِّ \*

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966—70; Gotl., No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

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### No. 504.

fol. 64; lines 14; size  $9 \times 6$ ;  $8 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله النحوي عامله الله تعالى باتفاق الخطير الخ \*

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

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### No. 505.

fol. 41; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله النحوي عامله الله تعالى باتفاق الخطير الخ \*

Written in Nasta'liq. Dated 1210 Faṣli era = A.D. 1803.

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### No. 506.

fol. 63; lines 15; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله النحوي عامله الله تعالى باتفاق الخطير الخ \*

Written in Nasta'liq. Dated A.D. 1898.

## No. 507.

fol. 189; lines 25; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

بَحْرُ الْأَنْكَارِ

## BAHR AL AFKĀR.

A very useful annotation on Khayāli's gloss (see Nos. 503-506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

بَنْ حَسَنْ بْنْ حَسَنْ بْنْ مُحَمَّدْ  
By Hasan bin Husain bin Muhammad. He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyās Pāshā, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Hāj. Khal., in vol. ii, p. 27, prefers the present annotation in many respects to that composed by Qarā-Kamāl, a pupil of Khayāli (for a copy of the same, see Berlin, No. 1972).

Beginning:—

الحمد لله دل على ايجاب ذاته قدم الصفات ..... و بعد فيقول  
المحتاج الى ربه الحمد حسن بن حسین بن محمد ..... و سميته  
بَحْرُ الْأَنْكَارِ ..... قل الشرح التحرير عامله الله تعالى يلطفه الخطير  
و في المجمل التحرير العالم بالاعجز و قبيل العراد به البلع في العلم الخ \*

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Rāmpur Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

## No. 508.

fol. 113; lines 29; size  $12 \times 8\frac{1}{2}$ ;  $10 \times 5$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus:—

قال الشارح النصرير عامله الله تعالى بلطفه الخطير و في المجمل  
النصرير العالم بالامور و قيل المراد به البليغ الخ \*

The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509.

fol. 147; lines 28-29; size 9½ x 8; 7 x 4½.

الحاشية على حاشية الخيالي

### AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

A very useful annotation on *Khayālī*'s gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullā 'Abdalhakim as Siyālkuti, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamāladdin Kashmīri. Mujaddid Alf Ṣāni (d. A.H. 1035 = A.D. 1626) named the author as *أَنْفَاعَ يَنْجَابٍ* (the sun of the Panjab). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullā 'Abdalhakim, in virtue of his masterly ability, gained the special favour of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659). Shāh Jahān twice made the author a present of Ra. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagir, producing a considerable income. This Jagir, after the author's death, was continually in the possession of his descendants till the reign of the last Mughal Emperor; but later the Jagir was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date; though Brock., in vol. ii, p. 417, gives A.H. 1000 as the date of his death. See *Sabhat al Marjān*, fol. 153; *Ḥadā'iq al Ḥanafiyah*, p. 415.

Beginning:—

اعز ما يزد به وشاح اللسان و ابهر ما تجلى به عقد الہیان حمد  
 وجوب الخ \*

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

fol. 156; lines 25; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3$ .

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT  
AL KHAYĀLĪ.

A revised edition of the preceding annotation, dedicated by the author ('Abdalhakim) to Shāh Jahān. The preface of the present copy and the text of foll. 1-6 differ from, while, with a very few slight alterations, the text from foll. 7-15 agrees verbatim with, the preceding MS. The additions to the text, in foll. 1-6, are largely made up of praise of Shāh Jahān, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

بِاِنْ تَقْدِسْ ذَلِكَ عَنْ اِحْاطَةِ الْفَكَارِ ..... وَبَعْدَ فَيَقُولُ الْعَبْدُ الْحَكِيمُ  
عَبْدُ الْحَكِيمِ بْنِ شَمْسِ الدِّينِ النَّجَّارِ \*

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihli, A.D. 1870.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 511.

fol. 137; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT  
AL KHAYĀLĪ.

Another annotation of Khayālī's gloss (see Nos. 503-506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—

خباري غير متسقة. suggests that the author is 'Abdalhakim, the author of the two other annotations, Nos. 509-510 above.

Beginning :—

الحمد لله على النعماء والصلوة والسلام على حبيبه ورسوله خاتم  
النبياء وعلى آله واصحابه الاقياد الخ \*

The above is mentioned by Hāj. Khal.; vol. ii, p. 127, as the beginning of an annotation on Khayālī's gloss by 'Abdalhakim; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 512.

fol. 150; lines 25; size 10 x 7; 8 x 5½.

تلميذ ايليس

**TALBISU IBLIS.**

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muhammadans, اهل السنة والجماعة, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words تلميذ ايليس (deception of the Devil); and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same, and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muhammadans. The author throughout relies on the Qur'ān, Hadīṣ, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudices against the Sufis, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows :—

|                                  |  |
|----------------------------------|--|
| I. foll. 2-4.                    | الباب الأول في الأمر بلزم السنة والجماعات                      |
| II. foll. 5-9.                   | الباب الثاني في ذم البدع والمبتدعات                            |
| III. foll. 10-17.                | الباب الثالث في التحذير من فتن أبيليس وتحذير مكالدة            |
| IV. foll. 18.                    | الباب الرابع في معنى القلب وغوره                               |
| V. foll. 19-53.                  | الباب الخامس في تلبيسه في المغایر والديانات                    |
| VI. foll. 54-63 <sup>1</sup> .   | الباب السادس في تلبيسه على العلماء في فنون العلم               |
| VII. foll. 63 <sup>2</sup> -64.  | الباب السابع في تلبيسه على الولاة واللائين                     |
| VIII. foll. 65-71 <sup>3</sup> . | الباب الثامن في تلبيسه على العباد في فنون العبادات             |
| IX. foll. 71 <sup>4</sup> -76.   | الباب التاسع في ذكر تلبيسه على الرهاد                          |
| X. foll. 77-140 <sup>5</sup> .   | الباب العاشر في ذكر تلبيسه على الصوفية                         |
| XI. foll. 140 <sup>6</sup> -144. | الباب الحادى عشر في ذكر تلبيسه على المتصدقين بما يشبه الكرامات |
| XII. foll. 145-149.              | الباب الثاني عشر في ذكر تلبيسه على العوام                      |
| XIII. foll. 50.                  | الباب الثالث عشر في ذكر تلبيسه على الكل الخ                    |

Author: Abū'l Faraj 'Abdarrahmān bin 'Alī bin Muhammād Al-Jawzī (أبو الفرج عبد الرحمن بن علي بن محمد الجوزي) (d. A.H. 597 = A.D. 1200: see Lib. Cat., vol. v, part i, No. 203).

Foll. 1-78 are written in Naskh; and the rest is written in Nasta'liq. Not dated; apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi, and again in Cairo, A.H. 1337.

### No. 513.

foll. 50; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ; 7 x 4.

الهداية من الأئمّة

### AL HIDĀYATU MIN AL ITIQĀD.

A commentary on *Bad' Al Amālī*, a versified treatise on theology, composed in A.H. 569 by 'Alī bin 'Ugmān. For a copy of this treatise see Hand-list No. 2584/1.

By Muhammād bin Abī Bakr Ar Rāzī (ابن أبي بكر الرازى) a Hanafi scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abū'l Qisim bin Ḥasan Al Bakrī is the author of the present commentary. This,

however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abū'l Qāsim's commentary, as quoted in Lied, No. 2904. On the other hand, it agrees verbatim with the beginning of Ar Rāzī's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Rāzī and not Abū'l Qāsim is the author of the present commentary.

Beginning:—

الحمد لله الملك المحمود ..... المذرة من الجبات ، الحمد .....  
فسميتها هداية من الاعقاب لكثره نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. ii, p. 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.

Written in fair Nas̄kh. Dated A.H. 1284.

A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.

Scribe: احمد بن محمد البراز.

#### No. 514.

fol. 24; lines 19; size 10 x 6½; 7½ x 3½.

شرح قصيدة بن الاعمالي

#### SHARHU QAŞİDATI BAD' AL AMĀLI.

(Also designated Ḏaw' Al Amāli.)

Another commentary on Bad' Al Amāli, mentioned in No. 513 above.

By Mu'alli bin Sultan Muhammad Al Qāri (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning:—

الحمد لله الذي وجب وجود ذاته ..... فيقول الملتجي الى  
رحمة رب الباري علي بن سلطان محمد القاري الخ

For other copies of the present commentary see Berlin, Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Rāmpūr Lib., No. 225.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 515.

foll. 86; lines 17; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 4$ .

حاشية التقصير على قصيدة بدء الامالي

**HĀSHIYAT AT TAQSIR 'ALĀ QASIDATI BAD' AL AMĀLĪ.**

A rare gloss on the same *Bad' Al Amālī* noticed above (Nos. 513-514).

By Muḥammad Zain bin Zain Al 'Abidin bin Idris Al Mālikī محمد زين بن زين العابدين بن ادريس المالي, a Mālikī scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but, on fol. 53<sup>rd</sup>, he mentions Ibrāhīm Al Liqānī Al Mālikī (*d. A.H. 1041 = A.D. 1631*) as his teacher (قال العارف بالله سيدني ابراهيم اللقاني المالي), from which we may conclude that he is a scholar of the 11th century A.H.

Beginning:—

اللهم عل و سلم على سيدنا محمد و آله و صحبه الصمد لله ذئي الجلال  
و الملة ..... فيتقول العبد الفقير محمد زين بن زين العابدين بن ادريس

\* المالي

Written in fair *Naskh*. Dated A.H. 1200.

## No. 516.

foll. 21; lines 26; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

شرح قصيدة بدء الامالي

**SHARHU QASIDATI BAD' AL AMĀLĪ.**

A commentary on the same *Bad' Al Amālī*, devoted chiefly to a theological and philological explanation of the text.

By Muḥammad bin Muḥammad محمد بن محمد, commonly called Ar Rāfi' الرافع. The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus:—  
تم شرح قصيدة بدء الامالي في يوم الاربعاء في خمس ذي الحجه سنة 1162 هـ, he tells us that the

present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning:—

الحمد لله القديم الذي جل من العدالت ودل على قدره القديم  
و العدالت ..... قال العبد المفتقر الى الله البديع محمد بن محمد  
الملقب بالربيع الخ .

Written in fair Naskh. Dated A.H. 1143.

No. 517.

fol. 60; lines 16; size 9×9; 6×4.

العلم في اصول الدين

## AL MA'ĀLIM FI USŪL AD DĪN.

A copy of the first of the five parts of Al Ma'ālim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'ālim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islamic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus:—

(i) Al Ma'ālim fi usūl Ad Dīn. (ii) Al Ma'ālim fi usūl Al Fiqh.  
(iii) Al Ma'ālim fi Al Fiqh. (iv) Al Ma'ālim fi 'Ādāb an Naṣr wa Al Jadil. (v) Al Ma'ālim fi Al Khilāfiyāt.

The present part of Al Ma'ālim is divided into the following 10 chapters; and each chapter is sub-divided into certain Ma'ālah.

|  |                                 |
|--|---------------------------------|
| I. foll. 1-4 <sup>a</sup> .                | الدل في المباحث المتعلقة بالنظر |
| II. foll. 4 <sup>b</sup> -9 <sup>a</sup> . | الثاني في احكام المعلومات       |
| III. foll. 9 <sup>b</sup> -15.             | الثالث في اثبات اولم للصانع     |
| IV. foll. 16-23.                           | الرابع في صفة العلم والقدرة     |
| V. foll. 24-29 <sup>a</sup> .              | الخامس في بقية الكلام في الصفات |

|       |                           |                          |
|-------|---------------------------|--------------------------|
| VI.   | fol. 29 <sup>a</sup> -34. | الحادي في الجبر والقدر   |
| VII.  | fol. 35-42.               | السابع في النبوة         |
| VIII. | fol. 43-47.               | الثامن في النقوش الفاطمة |
| IX.   | fol. 48-54 <sup>a</sup> . | الناسع في احوال القبة    |
| X.    | fol. 54 <sup>a</sup> -60. | العاشر في الامارة        |

Author: Fakhriddin Abū 'Abdallāh Muḥammad bin 'Umar Abū Ḫaṭīb ar-Rāzī. فخر الدين أبو عبد الله محمد بن عمر الخطيب الرازى. A most prominent scholar and philosopher, and the leading Sunni author of his age, belonging to the Shāfi'i school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ān, known as *At-Tafsīr al-Kabīr* (printed in Cairo in 8 volumes); see Hand-list, Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1149, and flourished during the reign of Sultan 'Alāddin (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwārazm Shāhi dynasty, for whom he specially composed *Hadhīq al-Anwār*, a work in Persian, being an encyclopaedia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhār Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunnī doctrines, and opposed the doctrines of Shī'a and other sects. Bāqir Dāmād, a Shī'a scholar, in his work, *An-Nibrās*, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him *أعلم المشككين* (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following:—

أرأيت الذي حكى عنه أعلم المشككين ما أحكام نص الله ۖ و ۖ فل  
سيف لسانه و رسم قلبه و أخزه ما لجرأة بمقابلة المحققة و المفروضة \*

Fakhriddin ar-Rāzī died in Harrāt, A.H. 606 = A.D. 1209. See *Mi-rāj al-Jāmīn*, fol. 376; *Subki*, vol. vi, fol. 145; *Mujmal Faṣīḥi*, fol. 176; Brock., vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning:—

الحمد لله خالق السماج و خالق الراج (المح .. \*

A copy of the present *Ma'ālim* is mentioned in Cairo, vol. ii, p. 55.

The colophon runs thus:—

تم كتاب المعلم في الكلام \*

Written in Nasta'liq. Dated A.H. 1095.

Scribe: عبد العزيز بن مكارم.

No. 518.

fol. 301; lines 23; size  $6 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

المفصل شرح المحصل

## AL MUFAṢṢAL SHARH AL MUHAṢṢAL.

An old and very valuable copy of a commentary on *Muhaṣṣal*, a work by Fakhraddin or Rāzī (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islam. For a copy of *Muhaṣṣal* see *Escur.*, No. 650/5.

By Najmaddin 'Ali bin 'Umar al Qazwini al Kātibī نجم الدين علي بن عمر القزويني الكاتبي, commonly called جيزان. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. 1, p. 466; of which the following two works, viz., *Ash-Shamsiyah* on logic and *Hikmat al 'Ain* on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit.; *Tārīkh* is *Guzida*, p. 845; *Habib* is *Siyar*, vol. iii. part i, p. 61.

Beginning:—

الحمد لله الذي افاض بمحوده العام وجود الحقائق و انشأ بقدرته  
الثانية اندفاع الخلائق الخ \*

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qādī Muhibbaddin Abū'l Ḥasan bin Izzaddin bin 'Abdalhamid al Qazwini. For other copies of the commentary see Leid, No. 1572; Brill., No. 565; Paris, No. 1254. A few foli. at the end are wanting in the present copy.

Written in fair *Naskh*. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title-page, as well as on several foli. of the MS., running thus: من كتاب خزينة سلطان شاه رخ بدار-, tells us that the

present MS. belonged to the Royal Library of Sultān Shāh Rukh (A.H. 807-850 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sultāniyah A'zamīyah, founded by the above-mentioned Shāh Rukh.

## No. 519.

fol. 30; lines 15; size  $9\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3$ .

ابلام المدحى و عقيدة ارباب التقى

I'LĀM AL HUDA WA 'AQĪDATU  
ARBĀB AT TUQĀ.

A manual of Islāmic dogmas, dealing with the fundamental articles of the Muhammadian faith, composed in Meeea, divided into 10 chapters.

Author: Shihābuddin 'Umar bin Muḥammad as Suhrawardi شهاب الدين عمر بن محمد السهراوردي, the most eminent scholar and Sufi of his time. The author was the nephew of Abū an Najib as Suhrawardi (d. A.H. 563 = A.D. 1168), founder of the Suhrawardiyah order. He was born in Suhraward, A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Baġdād, where he completed his studies, and received spiritual training from his uncle, and from Shaikh 'Abdal Qādir al Jili (d. A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sufism, theology, and some other branches of Muhammadian literature, of which 'Awārif al Ma'ārif, a work on Sufism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see Iktiyār ar Rafiq, fol. 80; Isnawī, fol. 252; Mirāt al Janān, fol. 396; Brock., vol. ii, p. 440.

Beginning:—

\* الصمد لله الذي رفع خلالة العيبة عن بصائر اهل الوراد الخ

For other copies of the work see Berlin, No. 1742; Cairo, vol. vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

No. 520.

fol. 220; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

شرح طواع الانوار

## SHARHU ṬAWĀLI' AL ANWĀR.

A very old copy of a commentary on Ṭawāli', a theological work on metaphysics, by Baīḍāwi (*d. A.H. 685 = A.D. 1286*). See, for a copy of the text, Berlin, No. 1772.

By 'Ubaidallāh bin Muḥammad al Farīgāni, a well-known Shāfi'i scholar and Qādi of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Maṣābiḥ, a well-known work on Ḥadīṣ. See, for a copy of this work, Lib., Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See *Ad Durar al Kāminah*, vol. ii, fol. 624; Brock., vol. ii, p. 198; *Habib as Siyar*, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubārak Shah, who was killed in A.H. 711 (see *Ad Durar*, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning:—

اَحْمَدَ اللَّهُ حَمْدًا يَنْقَلِبُ عَنِ اَدْرَاكَ غَيْرِهِ عَقْوَلُ الْعَقَلَادِ ..... رَأَيْتَ  
 اَنْ اَنْجُفَ بِهِ مَبَارِكَشَادَ - قَالَ وَبَعْدَ فَمَقْصُودُ الْكِتَابِ مَرْتَبُ عَلَى مَقْدِمَةِ  
 وَثَلَاثَةِ كِتَابِ اَنْوَلِ الْعَجَمِ \*

Quotation from the text is introduced by the word *قَالَ*, and the commentary by the word *اقْوَلُ*.

For other copies of the commentary see Berlin, Nos. 1775-76; Bodl., No. 146; Eseur., No. 1161.

Written in good *Naskh*. Dated A.H. 772.

Scribe: اَحْمَدُ بْنُ عَمَّارَةِ الْقَسْرَالِيِّ.

## No. 521.

fol. 154; lines 27; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

مطالع الانظار

## MATĀLI' AL ANZĀR.

A very old copy of a detailed commentary on *Tawâli'* (for which, see preceding notice), dedicated to Amir Qausûn (d. A.H. 742 = A.D. 1342), who was raised to the rank of Viceroy by Nasiraddin Muhammâd (A.H. 698-708 = A.D. 1298-1308), one of the kings of the Bahr Mamûlûk dynasty.

By Shamsaddîn Mahmûd bin 'Abdarrahîmân al Isfahânî الدين محمد بن عبد الرحمن الاصفهاني, a scholar known for his special merits in theology, philology, and logic. He was born in Isfahân, A.H. 674, where he completed his studies under his father and many others. In A.H. 724 he left Isfahân for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus, where he worked for some time as a professor of the Rawâhiyîn Madrasah, and composed certain works. Shortly after, the above-mentioned Amir Qausûn called the author to Egypt, where a special institution was opened for him by the Amir. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, *Ad Durar al Kâminah*, vol. ii, fol. 578; Br. Mus. Suppl., No. 186; Brock., vol. ii, p. 110.

Beginning:—

الحمد لله الذي توحد بوجوب الوجود و دوام اليقاد ..... و سيمته

مطالع الانوار ..... قال الحمد لمن وجب وجوده ..... اقول فمن هذه

الخطبة بمسائل الدين بمعظم مطالع الدين الخ

For other copies of the present commentary see Berlin, Nos. 1777-85; Goth., No. 645; Br. Mus. Suppl., No. 186; Râmpûr Library, Nos. 290-302.

The present copy is not dated; but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death.

A lithographie copy of the commentary, dated A.H. 1305, is noticed in the Râmpûr Library, No. 298.

Written in good *Naskh*.

## No. 522.

foll. 197; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and a short preface has been added by some unknown person, thus:—

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله واصحابه

اجمعين الخ.

The commentary, after the preface, begins thus:—

قال الحمد لمن وجب وجوده ..... اقول نعمى خدة الخطبة يمعظ

مطالب الدين الخ.

Written in Nasta'liq. Dated A.H. 975.

Scribe: نعمة الله بن امين الله.

## No. 523.

foll. 139; lines 25; size;  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حاشية مطالع الانظار

# HÂSHIYATU MATÂLI' AL ANZÂR.

A very useful gloss, being mainly an annotation on Isfahâni's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (*d. A.H. 816=A.D. 1413*; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Hasan bin Muhammad at Tûni al Isfahâni معين بن محمد التوني الاصفهاني. حسن بن محمد التوني الاصفهاني. The present gloss and its author are noticed in Râmpur Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharif as سيدنا شريف (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Mahmûd al Bukhâri, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning:—

الحمد لله الذي لا إله إلا هو الحي القيوم لا تأخذة سنة ولا فجر .....  
 أما بعد فيقول المفترى إلى الله الغني معاين بن حسن بن محمد التوفى .....  
 ..... فهذه فوائد متعلقة بالشرح المشهور طرالع الانظر قد كنت جمعتها فيما  
 سلف من الزمن مما استفدت من اعظم العلماء والتقطت من كتب  
 القدامى ..... ظهير بالغور ..... قرأت ان اجمعها ..... يكون تذكرة  
 لاخوان و الغواد المنيعة التي علقتها على هذا الشرح سيدنا و سيد البشر  
 ..... استاذ جماعتهم العلماء المتبعين ..... سلطان اعظم المتأخرين شريف  
 الحق و الدين الخ \*

Written in fair Naskh. Not dated; apparently 11th century  
 A.H.

No. 524.

fol. 321; lines 23; size 9×5; 6×3.

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated: apparently 11th century

A.H.

No. 525.

fol. 119; lines 25; size 7×4½; 5½×3.

( حاشية مطالع الانظر )

HÂSHIYATU MATÂLI' AL ANZÂR.

A very rare annotation on Maḥmûd al Isfahâni's commentary (Nos. 521-22 above). The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with fol. 10<sup>th</sup> of No. 521. The title of the present annotation does not appear either at the beginning or at the end.

On the contrary, a misleading note on the title-page<sup>1</sup> tells us that the present work is a gloss on *Sharhu Mawāqif* (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95<sup>b</sup>, he mentions his name incidentally as *Mahmūd al-Bukhāri*, as appears from the following:—

الفصل السادس الحمد لله الذي بهت في وجود مذاععه عقول العلاء  
وتعذر الى معرفته بداعته دعمول العلماء والصلوة والسلام على سيدنا  
محمد ..... وبعد فيقول المحتاج الى الله الباري محمود البخاري  
احسن الله حاله وانجح اعماله ..... هذه قليلة من الشبهة والا يرادات  
ويسيرة من الا جوبة والتبردات ..... علقت على سبيل الاستعجال الخ .

By *Mahmūd bin Ni'matallāh al-Bukhāri* صاحب نعمة الله البخاري  
Two works of his are mentioned in India Office, Nos. 556, 559; but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that on fol. 90 he quotes *Tūni* (see No. 523 above); that he dedicated another gloss (see Hand-list, No. 1540) on *Al Fawā'id ad-Diyyāyah* by *Jāmi* (d. A.H. 898 = A.D. 1492) to the Emperor *Bābar* (A.H. 909-937 = A.D. 1503-1530); and that he refers to *Jāmi* in the said gloss with the words سرقة, *Qods sara*, a term which is always used of the dead.

Beginning:—

قوله (المصنف) الكتاب الاول في المكذبات يعود إلى يراد بالمعنى  
شيئنا التكذيب العام المقيد بجحائب العدم وان يراد بالمعنى الشخص ولكن  
يعنون الكتاب الاول به باعتبار اغلب اجزاء ذلك الكتاب او باعتبار ان المقصود  
انما هو بيان احوال المكذبات وذكر الامور العامة في الباب الاول من هذا  
الكتاب انما هو على سبيل المبدائية الخ .

Written in fair *Nasta'liq*. Not dated; apparently 12th century,  
A.H.

<sup>1</sup> On the strength of this note the present MS. has been wrongly described in Handlist No. 1180; nor was the name of the author given, having been traced subsequently.

No. 526.

fol. 73; lines 5; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $3\frac{1}{2} \times 2\frac{1}{4}$ .

حمد العقائد

## 'UMDAT AL 'AQĀ'ID.

(Also designated Al 'Aqīdat Al Ḥāfiẓiyah.)

A treatise on theology, expounding Sunni dogmas, with a refutation of the doctrines of the Shi'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqidat i Aḥl as Sunnah, or "Pillars of the Creed of the Sunnites."

Author: Ḥāfiẓuddin Abū'l Barakāt 'Abdallāh bin Aḥmad bin Maḥmūd an Nasāfi, محدث الدين أبو البركات عبد الله بن أحمد بن محمد النسفي, a well-known scholar of the Ḥanafi School, who composed several works on the Qur'ānic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. 'Ali Qāri in his *Tabaqāt*, fol. 128<sup>b</sup>, gives the date of the author's death as A.H. 701; but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين ، الصلوة على رسوله محمد و آله اجمعين  
 قل الصدر حافظ الملة ، الدين أبو البركات عبد الله بن احمد بن محمد  
 النسفي ..... هذا المختصر عدة عقيدة اهل السنة و الجماعة الخ \*

For other copies of the work see Berlin, Nos. 1988-90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434-36.

Written in good Naskh. Dated A.H. 981.

No. 527.

fol. 85; lines 29; size  $10 \times 7\frac{1}{2}$ ;  $7 \times 5$ .

الانتقاد في شرح عدة العقائد

## AL INTIQÂD FI SHARH I 'UMDAT AL 'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to one Qâdi 'Abdalmu'min.

ابن اعوذ بن احمد بن ادريس بن دانشمند. No account of the commentator is found in the works of reference, with the sole exception of Hâj. Khaj. who, in vol. ii, p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftâzâni (d. A.H. 791 = A.D. 1389), whom he mentions on fol. 47<sup>a</sup> thus:—

و ذكر التفتازاني في شرح المقادد ان السحر امر خارق للعادة الخ \*

Beginning:—

الحمد لمن ثبتت وجوده بالبراهين القطعية و رجوب وجوده بالحجج الساطعة ..... و بعد فقد صاحب حافظ الحق و العلة مقدمة ..... اردت ان اشرح لها شرحا و افيا ..... و سميته كتاب الانتقاد في شرح عدة العقائد الخ \*

Written in fair Naskh. Not dated; apparently 10th century A.H.

The MS. was for some time in the possession of one Khalîl Muhammâd, the Imâm of Jâmi' Umâwi of Damascus, as appears from the following note:—

الحمد لله من كتب الفقير خليل محمد امام الجامع الشريف  
العموی \*

No. 528.

foll. 207; lines 43; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 6\frac{1}{2}$ .

كتاب الرد على الرافضي

## KITÂB AR RADD 'ALÂ AR RÂFIDI.

(Also designated *Minhâj as Sunnah*; see *Hâj Khal.*, vol. ii, p. 353.)

An old and valuable copy of a refutation of *Minhâj al Karâmah* (also designated *Minhâj al Istiqâmalhi*; see *Hâj Khal.*, p. 353), a work which deals mainly with the *Imâmat* question and some other *Shî'a* doctrines, by *Hilli* (*d. A.H. 726 = A.D. 1325*; see No. 594 below). For a copy of *Minhâj al Karâmah* see India Office, No. 471/3.

Author: *Abû'l 'Abbâs Ahmad bin 'Abdalhalim* bin 'Abd al-Hâlim, commonly called *Ibn Taimiyah* (*d. A.H. 728 = A.D. 1327*; see *Lib. Cat.*, vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله الذي بعث النبيين بشيرين و مُنذرين ..... اما بعد قد  
حضر الى طائفة من اهل السنة و الجماعة كتاباً عنده بعض شيوخ  
الرافضة في عصرنا ..... وهذا المصنف سمي كتابه منهج الكرامة في  
معرفة الامامة الخ \*

*Ibn Taimiyah* as *Suni* and *Hilli* as *Shî'a* were contemporaries, and prominent scholars, known for their bitter prejudice against each other. *Ibn Taimiyah* refers to *Hilli* in the preface as *بعض شيوخ الرافضة في عصرنا* (one of the *Râfidîs* of his age). Each of the points dealt with by *Hilli* is fully criticised and refuted by *Ibn Taimiyah*, who deals at length with the objections to the *Shî'a* theory regarding the *Gâibah* of the 12th *Imâm* (see, for this theory, No. 591 below), and totally rejects the same on the basis of the *Qur'ân* and *Hadîsh* and for other reasons. It is said that the *Shî'a* authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:—

تم الكتاب ..... فرغ من نسخه ..... سنة احدى عشرة و ثمانمائة  
يوسف بن عمر العطاب الخ \*

Written in good *Naskh*. Dated A.H. 811.

Scribe: يوسف بن عمر العطاب. There are two important notes, one on the title-page, written in gold, which runs thus:—

بِرَسْمِ الْخَرَافَةِ الْعَالِيَّةِ السُّلْطَانِيَّةِ الْإِمَامِيَّةِ الْعَظِيمَةِ ..... الْأَنْصَارِيَّةِ

الْأَصْلَاحِيَّةِ الرَّسُولِيَّةِ الْغَسَانِيَّةِ خَلَدَ اللَّهُ مَلِكُ مَالِكٍ وَ نَصْرُهُ أَمِينٌ •

The other, at the end, runs thus:—

وَذَلِكَ بِرَسْمِ الْخَرَافَةِ الْمُعْمُورَةِ السَّعِيدَةِ الْمُنْصُورَةِ الْمُلْكَيَّةِ الْمُلْكَيَّةِ

الْأَنْصَارِيَّةِ عَمِيرَهَا اللَّهُ بِيَقَادِ مَا لَكُمْ وَ خَلَدَ اللَّهُ مَالِكُ وَ نَصْرُهُ أَمِينٌ •

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nūṣîr Ahmēd (A.H. 803-829 = A.D. 1400-1426), one of the kings of the Rasūlid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amir Sān'ā (see, for a brief account of Amir's Library, Lib. Cat., vol. v, part ii, No. 305).

### No. 529.

fol. 25; lines 20; size 9½ x 6; 7 x 4.

شرح الایمان و الاسلام

### SHARH AL 'IMĀN WA AL ISLĀM.

A treatise explaining the true meaning of the words, 'Imān and Islām, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ān, Hadīq, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimiyah, see No. 528 above: but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimān az Zubairī (d. A.H. 317 = A.D. 929) is mentioned in Munich. No. 893 (see Brock., vol. i, p. 180); but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10<sup>h</sup>, where Sharh al Maḏhab by Qādi Abū Ya'la (d. A.H. 560 = A.D. 1164; see Ibn Rajab, vol. i, fol. 103) is quoted thus: حَكَ عَنْمَ الْقَاضِيِّ ابْرَاهِيمَ بْنِ يَحْيَى شَرْحَ الْمَذْهَبِ. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.

Beginning:—

الحمد لله نستعينه و نستغفره ..... اعلم ان [ايمان و الاسلام يجتمع  
فيهما الدين كله] و قد كثر الكلام في حقيقة الايمان و الاسلام و فزاعهم را لغطائهم  
و قد عرفت في ذلك مجلدات ..... و نقول قد فرق النبي صلى الله  
عليه و سلم في حديث جبريل ..... بين مسمى الايمان الاسلام و الاحسان  
الخ \*

Written in good Naskh. Not dated; apparently 10th century  
A.H.

No. 530.

fol. 73; lines 25; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4$ .

### كتاب العلو

### KITÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (عَلَوَ اللَّهِ), a doctrine based on verses of the Qur'an and on Hadîg, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: Shamsaddin Abû 'Abdallâh Muhammâd bin Ahmad Ad Dahabî, شمس الدين ابو عبد الله محمد بن احمد الذهبي, one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib. Cat., vol. v, part ii, No. 462 7.

Beginning:—

الحمد لله العلي العظيم رب العرش العظيم على نعماته السابقة  
الظاهرة والباطنة الخ \*

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin, No. 2313.

Written in fair Naskh. Not dated; apparently 11th century  
A.H.

## No. 531.

foll. 9; lines 18; size  $6\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus:—

الجزء الثالث من كتاب مسئلة هل الله تعالى مما جمعه محمد

بن احمد الذهبي \*

The present copy (which corresponds with foll. 51<sup>a</sup>–67<sup>b</sup> of No. 530) is most probably 300 years older than the latter. It begins abruptly thus:—

دروي العاظم عبد الغني رشیخ الاسلام ابو الحسن البخاری و شیرهم  
بسندہم فی جمیع عقیدۃ الشافعی الخ \*

The present 3rd part ends thus:—

رواۃ الخطیب فی تاریخه عن عبد الله بن محمد القویشی \*

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

## No. 532.

foll. 149; lines 21; size  $8\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

الكافیة الشافیة فی انتصار الفرق الناجیة

AL KĀFIYATU ASH SHĀFIYAH FĪ  
INTIṢĀR AL FIRQAT AN  
NĀJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qaṣīdā'i Nūnīyah. Hāj. Khal., vol. ii, p. 127, wrongly designates it Qaṣīdātū Lāmīyah.

Author: Abū 'Abdallāh Muhammād bin Abī Bakr bin Ayyūb al Qaiyimī (ابو عبد الله محمد بن ابی بکر بن ابی القیمی) (d. A.H. 751 = A.D. 1350; see Lib. Cat., vol. v, part ii, No. 323).

The preface begins thus:—

الحمد لله شهدت به بربوره جميع مخلوقاته ، اررت له بالعبورية جميع

مصنوعاته العَ \*

After the preface, the work begins with the following verses:—

اذا اردت مجمع الطرق التي فيها انطلاق النفس في الاقرأن  
مدار هما اصلان قلم عليهما هذا الخلاف هما في كذل

The work comprises several *Fasls*, in addition to a detailed *Muqaddimah* (introduction) and a *Khâtimah* (epilogue). The *Muqaddimah* includes a short historical introduction to the subject; while the *Khâtimah* contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several *Fasls*.

Only one other MS. copy of the work is noticed, viz., in Berlin, No. 2092; but the work was printed in Cairo, A.H. 1338.

Written in fair *Naskh*. Dated A.H. 1190.

### No. 533.

fol. 113; lines 27; size  $12 \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

The Same.

Another copy of the preceding work. Written in bold *Naskh*. Dated A.H. 1243.

### No. 534.

fol. 167; lines 19; size  $10 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

حادي الارواح الى بلاد الافراح

HÂDÎ AL ARWÂH ILÂ BILÂD  
AL AFRÂH.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazili and Jahami sects. The author supports the views of the orthodox school, quoting verses from the *Qur'ân*, *Hâdi*, and the opinions of reliable

authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abū 'Abdallāh Muḥammad bin Abī Bakr bin Ayyūb al-Qaiyimi (ابو عبد الله محمد بن ابي بكر بن ابي القمي *d.* A.H. 751 = A.D. 1350; see No. 532 above).

Beginning:—

الحمد لله الذي جعل جنات الفردوس نعيمك نرزا ..... و بعد فهذا  
كتاب اجتهدت في جمعه و ترتيبه ..... فهو المختصر سلوك و للمشتاق  
إلى تلك العرائس جلوة و سميته حادي لا يواح إلى بلاد الافراح الخ \*

For other copies of the work see Berlin, No. 8798; Paris, No. 1387; Leid, No. 2023; Cairo, vol. ii, p. 133. The work was printed in Cairo in A.H. 1340, along with *Iḥām al-Muqīfīn*.

Written in good *Naskh*. Not dated; apparently 8th century A.H. Foll. 2-12 and foll. 159-165 (which are dated A.H. 1292) are supplied in a later hand.

### No. 535.

fol. 311; lines 33; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

### شرح المواقف

### SHARH AL MAWĀQIF.

A well-known commentary on *Mawāqif*, a famous treatise on the scholastic theology, divided into 8 *Mawqaf*, by Qādī 'Adud (d. A.H. 756 = A.D. 1356).

By 'Alī bin Muḥammad, علی بن محمد, commonly called As Sayyid Ash Sharīf Al Jurjānī (السيد الشفيف الجرجاني *d.* A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:—

شمن خطبة كتابة الاشارة الى مقاعد علم اعلام الخ \*

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:—

سبحان من نفذت سبائك جماله الخ \*

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sultān-Ğiyāş-đdin, the grandson of Timūr, who was dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid, No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated; apparently 9th century A.H.

### No. 536.

fol. 342; lines 27; size  $9\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

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### No. 537.

fol. 319; lines 24; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

حاشية الجلبي على شرح المواقف

### HĀSHIYAT AL CHALABI 'ALĀ SHARH AL MAWĀQIF.

A well-known gloss on Sharh al Mawāqif (see No. 536 above).

By Ḥasan bin Muhammad Shāh al Fanārī حسن بن محمد شاه الفناري, commonly called Al Chalabi الجلبي, a famous author and scholar, known for his special merits in the Qur'anic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on Talwīh (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the Iznik Madrasah of Constantinople. He was born in A.H. 840, and died in A.H. 886=A.D. 1481. For his life and other works see Brock, vol. ii, p. 229; Hadā'iq al Ḥanafiyah, p. 338.

Beginning :—

الحمد لله الذي تولدت الافهام في كبرياء ذاته و تحيطت الارهام  
في عظمة عفاته الخ .

For other copies of the work see Berlin, No. 1107; Cairo, vol. ii, p. 16.

A printed copy of the gloss is noticed in the 'Āṣifiyah Library, No. 322.

Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 538.

fol. 338; lines 21; size 10 x 6; 7 x 3½.

الحاشية على شرح المواقف

AL HĀSHIYAT U 'ALĀ SHARH AL  
MĀWĀQIF.

A very detailed gloss on Sharh Al Mawāqif (No. 535 above), explaining the text from the theological and philological points of view

By 'Abdalhakim As Siyālkūti (ابن الحكم السيالكتي) (d. A.H. 1067 = A.D. 1656). See No. 509 above.

Beginning :—

اللهم لك الحمد يوازي ذمك و يكفي مزيد ذمك ..... اما بعد  
فهذه فوائد بل فوائد علقتها على شرح المواقف ..... عند قرارة قرة العين  
بهذا الغريب عبد الله الملقب باللبيب الخ .

'Abdalhakim, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of Sharh Al Mawāqif, studied under him by his son, 'Abdallāh, commonly known as Al Labib, himself the author of a gloss on Al Muṭawwal (see Handlist, No. 2798).

One Muhammad 'Askari tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to 'Abdallātīf, the grandson of 'Abdalhakim.

Written in Nasta'liq. Not dated; but the above note suggests that it was written in or before A.H. 1106.

## No. 539.

foll. 432; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 11th century A.H.

## No. 540.

foll. 193; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

الحاشية على الامور العامة

AL HÂSHIYAT 'ALÂ AL 'UMÛR AL  
'ÂMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Sharh Mawâqif*, on fundamental principles (الامور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069-1118 = A.D. 1659-1707).

By Mir Muhammed Zâhid bin Muhammed Aslam Al Harawi میر محمد زادہ بن محمد اسماعیل الحروی, commonly known as Mir Zâhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of *Yak Hazâri* (commander of one thousand) in the reign of Shâh Jahân. Our author's literary attainments and merits were fully appreciated by Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659), who first appointed him *Hisbah*, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shâh Jahân's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See *Subhat al Marjân*, fol. 156<sup>a</sup>; *Hadâ'iq al Hanifiyah*, p. 428; *Tâjkirâ i Ulmâ' Hind*, p. 188.

Beginning —

نحمدك يا من قصرت من وصف كمال السنة العلماء الاعلام .....  
قوله ملا يختص. الخ انت تعلم ان المتبار من هذه الامور العامة احوال  
الواجد والجوهر والعرض الخ \*

The work was printed in the 'Alawi Press, Delhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Rāmpur Hand-list, Nos. 90-92; Āṣīfiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dā'ud Khān Qaraishī, an officer of Panj Hazārī in the reign of Aurangzaib, who was appointed Governor of Allahābād in A.H. 1080 = A.D. 1670; see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibrāhīm Mihr Jān, who tells us that he received the present copy from the above-mentioned Dā'ud Khān.

#### No. 541.

full. 110; lines 19; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ; 7 x 3.

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص بالغ اذت تعلم ان المتبار مذاق ان الامر العامة

\*  
الغ

Written in Nasta'liq. Not dated; apparently 12th century A.H.

#### No. 542.

full. 67; lines 29; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ; 7 x 3.

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'liq. Dated A.H. 1141.

## No. 543.

foll. 71; lines 28; size  $12 \times 6$ ;  $10\frac{1}{2} \times 4\frac{1}{2}$ .

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI  
MÎR ZÂHID.

A very useful annotation of Mîr Zâhid's gloss (Nos. 540-42 above), containing useful critical notes.

By Qâdi Mubârak bin Muhammâd Dâ'im al Fâruqî al Gupâmu'i, فâدي مبارك بن محمد دايم الفارقى الغپامى, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulâvî Hamdallâh (d. A.H. 1160 = A.D. 1747). His commentary on Sullam (see Hand-list, No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gûpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taâkîra'i 'Ulamâi Hind, p. 174.

Beginning, without preface, thus:—

فولة ان المتأذر منه الخ لا يقال كما كل موضوع العلم هو المعلوم  
أو الوجود المطلق الخ \*

For other copies of the work see Rampur printed list, Nos. 71-72; India Office, No. 453.

The present copy (which is defective at the end) bears three Arddidâhs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'liq. Not dated; but most probably written in or before A.H. 1192.

## No. 544.

foll. 57; lines 20; size  $10 \times 5\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

## No. 545.

foll. 134; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4$ .

الحاشية على حلشة مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI  
MĪR ZĀHID.

An annotation containing detailed notes on Mir Zāhid's gloss (Nos. 540-42 above).

By Maulavī Barkatallāh, مولوی برکت اللہ, designated Barkat 'All in the Rāmpur Hand-list, No. 74; an Indian scholar of the 12th century A.H. He dedicated the present work to Amir al Umāra' Najib ad Dawlah (d. A.H. 1184 = A.D. 1770; see Beale, p. 290).

Beginning:—

يا من حمده اول مواقف الكلام و آخر المقاعد ..... قوله انت  
تعلم ان المتبار منه الخ انت خبير ان الشائع في عزفهم استعمال لفظ  
الختصاص في المஹولات بالطبع الخ \*

For another copy of the present work see Rāmpur Hand-list, No. 74.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

## No. 546.

foll. 151; lines 21; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century, A.H.

No. 547.

fol. 160; lines 19; size  $11\frac{1}{2} \times 7$ ;  $8 \times 4$ .

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI  
MÎR ZÂHID.

An annotation of Mir Zâhid's gloss (No. 540 above).

By Maulâvî Zahûrallâh bin Muhammâd Wâli bin Ǧulâm Muṣṭafâ  
مولوی ظہور اللہ بن محمد ولی بن گلام مصطفیٰ  
of Lucknow. He was born in A.H. 1174, and studied under his father and  
his uncle, Mullâ Muhammâd Hasan. He is the author of some other  
glosses on different works; see *Tâjkirâ'i 'Ulamâ'i Hind*, p. 100. The  
date of his death is omitted by his biographers; but since we know of  
certain of his pupils who studied under him in the 13th century A.H.,  
we can place it in that century.

Beginning:—

الحمد لله رب العالمين و الصلاة على رسوله محمد و آله و أصحابه  
اجمعين ..... قال المصنف اي مالا يخص الخ اعلم انه قد وقع في  
تبني معنى الامور العامة عبارات مفطرية الخ \*

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page,  
which runs thus: حاشية مولوی ظہور اللہ سلمه at once suggests that  
the present copy was written in the author's lifetime.

Written in *Nasta'liq*. Not dated; apparently 13th century, A.H.

No. 548.

fol. 454; lines 18; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI  
MÎR ZÂHID.

An annotation containing detailed notes on Mir Zâhid's gloss  
(No. 540 above); much appreciated in India, these notes being remarkable  
for their critical acumen.

عبد العلي محمد بن نظام الدين، commonly called Bahr al 'Ulûm (بهر العلوم), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shahjahanpur. However, shortly after, at the request of the Nawwâb of Râmpûr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwâb, being unwilling to meet the expense, refused some admission. Bahr al 'Ulûm, in displeasure at this action of the Nawwâb, resigned his service. Meantime, he was requested by Munshi Sadraddin to accept the post of Principal of the Bûhâr Madrasah in Bardawâl (Bengal). This he did, and worked there for some years. It was here that he composed *قيامت نامه*, a work in Persian on the events connected with the day of resurrection. See Bûhâr Lib. Cat., vol. i, No. 132. From Bûhâr he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of *Hadâiq al Hanâfiyah*, p. 467; of the Râmpûr Hand-list, No. 69; and of the 'Aşifiyah Library, No. 376. On the other hand, the author of the first volume of the Bûhâr Library Catalogue gives the date of his death as A.H. 1226; whereas the author of *Tâdâkirâ'i 'Ulâma'i Hind*, p. 123, and Dr. Hidâyat Husain, in Bûhâr Lib. Cat., vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Hâfiż Gûlân Muhammâd, in his work, *Aṣ-ṣaulat al 'Abqariyah* (see No. 584 below), which was composed in A.H. 1227, mentions Bahr al 'Ulûm as his teacher, and uses the words *تدرس الله الباري منراء* which are always used of a deceased person, thus indicating that Bahr al 'Ulûm was no longer alive in A.H. 1227. As regards the other dates given, viz., 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning:—

ان لجل كلام ينطلق باللسان ..... اما بعد فيقول العبد الراجي .....  
 عبد العلي محمد ابو العياش ابن نظام الملة والدين الانصاري .....  
 ان الامور العامة من لجل العلوم العقلية ..... قوله اى مالا يخص الخ .....  
 اعلم انه قد وقع في تفسير الامور العامة عبارات مفطورة الخ \*

The author, in the preface, gives some description of *Sharh al Mawāqif* and of the gloss upon it by *Mir Zāhid*.

For other copies of the work see *Rāmpūr*, Nos. 68-70; *Āṣīfiyah*, No. 376.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

*Maulavi Sa'id* of *Patna* (see *Lib. Cat.*, vol. v, part i, No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

### No. 549.

fol. 216; lines 17; size  $12\frac{1}{2} \times 8$ ;  $8 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same, beginning without the preface, thus:—

قوله ابي مالا يختص الخ اعلم انه قد وقع في تفسير الامر العامة  
عبارات مفطرة الخ \*

Written in *Nasta'liq*. Not dated; apparently 14th century A.H.

### No. 550.

fol. 120; lines 17; size  $8 \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

شرح العقائد العددية

### SHARHU AL 'AQĀ'ID AL ADUDIYAH.

(Also known as 'Aqā'id u Mu'lā Jalāl.)

A very popular commentary on 'Aqā'id *Adudiyah*, a treatise on the principles of faith written, from the *Sunni* standpoint, by *Qādi 'Adud* (d. A.H. 756 = A.D. 1355). For a copy of this treatise see *Br. Mus. Suppl.*, No. 1206/3.

By *Jalāluddin Muḥammad bin As'ad As Ṣiddiqi Ad Dawwāni*, جلال الدين محمد بن اسد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as محقق درواني (the scholar of *Dawwān*). He was born in A.H. 830 in *Dawwān*, a district in *Gazarūn*, where his father was a *Qādi*. He worked as a professor of

the Madrasah Aitam in Shirāz, and then as a Qādi of the same place. He is the author of a number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Sadraddin Aṣḥ Shirāzi (d. A.H. 930=A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907=A.D. 1501; see Rieu, Persian Cat., vol. ii, p. 442<sup>b</sup>; Brock., vol. ii, p. 217; Habib as Siyār, vol. iii, part iv, p. 111.

Beginning:—

يا من و نلنا لتحقيق العقائد الإسلامية ..... و بعد فيقول المحتاج  
إلى ربه الغني محمد بن اسعد الصديقي الدواني ان العقائد العضدية  
لم تدع قاعدة من اصول الدينية الخ

Dawwāni, in the preface, tells us that it is the first commentary to be written on the treatise; but an earlier commentary by Muhammad ad Dāmagāni is noticed in Cairo, vol. ii, p. 38; *Cf.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically a commentary, it is looked upon as an independent work on the subject. Hence it is known as 'Aqā'id Mullā Jalāl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhi, A.D. 1879.

For other copies of the work see Rāmpūr Library, Nos. 202-6; Āṣīfiyah Library, Nos. 21, 127, 373; Berlin, No. 1994; Leid, No. 2026; India Office, Nos. 445-48, 466/I.

Written in Nasta'liq. Dated A.H. 1085.

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No. 551.

fol. 58; lines 21; size 11×7; 8×3½.

The Same.

Another copy of the same. Written in Naskh. Dated A.H. 1116. It is noted, at the end, by one Jān 'Ali, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221-53 =

A.D. 1806-37). One Mulla Muhammad bin Ahmad bin Rasul, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No. 552.

fol. 84; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 6\frac{1}{2}$ .

الحاشية على شرح العقائد العضدية

AL HĀSHIYATU 'ALĀ SHARH AL  
'AQĀ'ID AL ADUDIYAH.

(Also known as Khānqāhiyah.)

An incomplete copy of a well-known gloss on Dawwāni's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yūsuf bin Muhammād Jān al Qarābāgī القراءاني, one of the eminent scholars of the 11th century. He was born in Qarābāg, a village in Hamadān. He died about A.H. 1034 = A.D. 1624; see Khūlāsat al Aṣar, vol. iv, p. 510. Huj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد و كيف احمد ..... . فيقول الاخوج ..... ابن محمد جان

القراءاني ..... و سميت بالخانقاهي الخ \*

The author composed the present gloss, which is his first composition, at a Khānqāh of Samarcand. Hence it is sometimes known as Khānqāhiyah. He dedicated the gloss to Ṣufi Abū Ḥāmid Khalilallāh.

For other copies of the work see India Office, No. 459; Rāmpūr, Nos. 116-117. A printed copy of the gloss, dated A.H. 1280, is noticed in Rāmpūr, No. 15.

Written in Nasta'liq. Dated 1102 A.H.

## No. 553.

foli. 106; lines 15; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

## No. 554.

foli. 47; lines 23; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الحاشية على شرح العقائد العضدية

AL HÂSHIYATU 'ALÂ SHÂRH AL  
'AQÂ'ID AL ADÛDÎYAH.

A gloss on Dawwâni's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwâni. In some cases a philological explanation of the words is also given.

By 'Abdalhakim as Siyâlkûti (d. A.H. 1067 = A.D. 1656; see No. 509, above).

Beginning:—

و هو انسان الفمير راجع الى لفظ النبي المذكور مريحاً فإن التعذيب  
مستفاد من الآم فما قبل انه راجع الى المطلق المذكور ممنا توهم الخ \*

Two copies of the gloss are mentioned in Râmpûr, Nos. 111-13.

The colophon runs thus:—

تحت الحاشية الميمونة من مصنفات عبد الحكيم السيالكوي على  
شرح العقائد مولانا جلال الدين الدواني \*

Written in fair Nasta'liq, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 12th century A.H.

No. 555.

fol. 60; lines 11; size  $8\frac{1}{2} \times 4$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

فخر الموارثي

## FAKHR AL HAWĀSHI.

An annotation of Dawwāni's commentary (see No. 550 above), and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'aziz, محمد بن عبد العزیز, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37<sup>a</sup>, mentions his father's Persian work *كُشْفُ الْغُطَاءِ* on *Khilafat*, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. 'Abdal'aziz, the father of the writer, was a poet, known as 'Izzat. He held a manṣab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning :-

الحمد لله الذي خصصنا بمنابر الادراك و التمييز و الصلة و السلام  
 على من علمنا بن العلم شيء عزيز لا يعطي الا تعبد عزيز وبعد فيقول  
 العبد المقتدر الى رحمة الله ..... محمد بن الشیع فی اهل التميیز المدعو  
 بفخر الدین ان هذه فوائد شریفة ..... متعلقة بحل شرح العقائد  
 العضدية و حوشی الیوسفیة و كان شروع ذلك فی آخر خلافة الامام ...  
 عالمکیر بادشاده غازی محمد اورنگ زیب ، اختتامه سنة مائة و الف  
 و ثمانی من المھجرة ... و سعینه بفخر الموارثی علی کشف الغواثی  
 النج \*

Written in *Nasta'liq*. The frequent corrections and alterations suggest that the present is an autograph copy.

## No. 556.

fol. 74; lines 17; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على شرح العقائد الخصيّة

AL ḤĀSHIYATU 'ĀLA SHARŪH AL  
'AQĀ'ID AL ADUDIYAH.

A gloss on Dawwānī's commentary (No. 550 above), containing logical explanations of the points requiring such explanations.

By Mollā Nizāmaddin bin Quṭbaddin as Sihālawī. مَنْظَمُ الدِّينِ بْنُ قُطْبَ الدِّينِ السِّهَلَوِيِّ, the father of Bahr al-'Ulūm (d. A.H. 1225 = A.D. 1810; see No. 548, above). He studied under his father, and under Aminallāh al-Banārasī (d. A.H. 1133 = A.D. 1720). Fatīḥa'i Farāg, the ceremony observed on his completing his studies, was performed by a Ṣūfī, Ǧūlām Naqshband (d. A.H. 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzāq al-Hānsawī. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taqīkīra'i 'Ulamā'i Hind, p. 42; Hadā'q al-Hanfiyah, p. 445.

Beginning, without preface, thus:—

قوله هو انسان الحج لا يربّ اب حاصل الضمير مذكور صريحاً وهو النبي  
إذا الشخصية إنما جارت من تلقاء لام التعريف فهو لا يخدم عراحته الحج \*

The author's name does not appear anywhere in the text; but a note on the title-page, which runs thus:—  
حاشية مَنْظَمُ الدِّينِ وَالدَّ—، بِحُرُّ الْعِلْمِ بِرِشْحَ عَقَائِدِ جَلَّى  
Nizāmaddin. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12<sup>b</sup> from Nizāmaddin's gloss, a passage which will be found on fol. 6<sup>a</sup> of the present MS.:—

تحريجة ان المقدمات مسلمة غير منتجة للمطلوب \*

A copy of the present gloss is noticed in Rāmpūr, No. 281.  
Written in Nasta'liq. Dated A.H. 1249.

## No. 557.

fol. 34; lines 22; size  $10 \times 7$ ;  $7 \times 4$ .

الحاشية على شرح العقائد العضدية

AL HASHIYATU 'ALÀ SHARH AL  
'AQÀ'ID AL ADUDIYAH.

A gloss on Dawwâni's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullâ Kamâladdin as Sihâlawî, a prominent scholar of India, who studied under Mullâ Nizâmaddin (see No. 556 above). He died in A.H. 1175=A.D. 1761; see *Tâdâkira'i 'Ulamâ'i Hind*, p. 173.

Beginning:—

قال الشرح هو انسان اقول المعرف باللام هو المطلق مع التضييق  
الحاصل من قبل اللام فهو عربى لا يمنع الاطلاق الخ \*

For two other copies of the gloss see Râmpûr, Nos. 1118-9.

Written in *Nasta'liq*. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badrâddu'ja, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

## No. 558.

fol. 44; lines 24; size  $11\frac{1}{2} \times 5\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

الحاشية على شرح العقائد العضدية

AL HASHIYATU 'ALÀ SHARH AL  
'AQÀ'ID AL ADUDIYAH.

A very useful gloss on Dawwâni's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarrâhîm bin 'Abdarrâsûl ar Râjmâni, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل على ذاته بذاته ونذرة عن مجانية مصنوعاته .....  
وبعد فيقول الفقير الى التأييد السجعاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشی معلقة على الشرح المشهور للعقائد العضدية  
تدللت قيدتها في سالف الزمان فاردت آن ان احررها مفصلاً مبورة .....  
مستعيناً بالله الكريم و متوكل على الحي العظيم الخ \*

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwāni's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 559.

fol. 71; lines 16; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 560.

fol. 386; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 5\frac{1}{2}$ .

شرح المقامد

SHARH AL MAQĀSID.

A very popular commentary by Sa'daddin al Taftazāni (d. A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called Al Maqāsid; composed in Samarcand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:—

لَكَ الْحَمْدُ وَالْمَلْأَةُ وَعَلَى رَسُولِكَ وَاصْحَابِهِ الْصَّلَاةُ وَالنُّحْيَةُ وَبِكَ  
الْاسْتِعْدَةُ وَمِنْكَ التَّوْفِيقُ وَعَلَيْكَ التَّوْكِلُ وَإِلَيْكَ التَّفْوِيْضُ \*

The original preface of the commentary (see pp. 1-2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لَكَ الْحَمْدُ يَا مَنْ يَبْدِي مُلْكَوْتَ كُلِّ شَيْءٍ وَلَا اعْتِصَادَةَ وَمِنْ عَنْدِكَ  
ابْتِدَاءُ كُلِّ حَيٍّ وَإِلَيْهِ مَعْادُهُ الْخَ

The present copy, and the above referred to printed copy, agree verbatim from the passage **اعلم ان لانسان قوة نظرية كما لها معرفة حنائق الاشباء كما هي في** (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but fol. 1-144 are supplied in a later hand.

No. 561.

fol. 310; lines 17; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

**تذهيب التهذيب**

**TADHIB AT TAHDIB.**

A detailed commentary on the 2nd part (Theology) of At Tahdib, a work of Sa'daddin at Taftazani (d. A.H. 791=A.D. 1389; see No. 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddin's object in this composition was to indicate the connection between theology and logic, and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634/1.

By Abū Yūsuf Muḥammad bin Ya'qūb al-Baṣrī, a scholar of the 11th century A.H.; see Lib. Cat., vol. ii, No. 474.

Beginning:—

إِلَمْ أَقْدَمْ وَجَنَابُ الْقَدْسِ وَالْكَبْرَيَا مَحْفُوفُ بِالْجَبْرَوْتِ وَحَنَامَ  
أَحْجَمْ وَنَقَابُ الْحَمْدِ وَالثَّنَاء مَكْشُوفُ فِي الْمُلْكِ وَالْمُلْكَوْتِ ..... نِيَقُولُ  
الْفَقِيرُ الْفَضْلُ الرِّبَانِيُّ ابْرُو يُوسُفُ مُحَمَّدُ بْنُ يَعْقُوبَ الْبَنْدَانِيُّ ... وَ سَيِّدُهُ  
بِتَذْهِيبِ التَّهذِيبِ النَّعِيْمِ •

The commentary is a rare one, only one other copy of the same having been noted, viz., Aṣīfiyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.

No. 562.

foll. 88; lines 21; size 8 x 5½; 6 x 4½.

الامانة في درة القلائد

## AL ISĀBATU FĪ DURRAT AL QALĀ'ID.

A rare commentary on *Durrat al Qalā'id*, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Hanafi scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary:—

وَالنَّظَمُ لِبَعْضِ الْفَضَلَاءِ السَّابِقِينَ مِنَ الْحَنْفِيَّةِ •

By *Aḥmad bin Muḥammad al Madāni*, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071=A.D. 1660; see Brock, vol. ii, p. 205; *Khulāṣat al Aṣar*, vol. i, p. 342; *Tūj at Tabaqāt*, vol. xi, fol. 340.

Beginning:—

الحمد لله ربِّي الفَعَادُ باسْطَ الْجَهُودَ عَلَى اهْلِ الْأَرْضِ وَالسَّمَاوَاتِ احْمَدَهُ  
جَمِيعُ مُحَمَّدَةِ الْعَمَّ •

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in *Durrat al Qalā'id* indicate the title of the work, date of composition, and number of couplets contained in the same.

بِاسْمِ الْهَذَا عَلَى الصَّمْدِ  
الْوَاحِدِ الْفَرِدِ الْقَدِيمِ الْأَحَدِ  
سَيِّئَتِيَا بِدَرَةِ الْقَلَائِدِ  
وَغَرَّةِ الْأَصْوَلِ بِالْعَقَائِدِ  
ابِيَاتِيَا مِنْ مَائَةِ لَمْ تَرَ  
فَلَيْسَ فِيهَا مِنْ كُسُورِ الْعَدُدِ  
مِنْ سَنَةِ التَّلَاثِ وَالْتَّسْعِيَّةِ  
وَسَبْعِمَائَةِ مَضْتِ سَيِّئَتِيَا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair *Naskh*. Dated A.H. 1067.

No. 563.

foll. 84; lines 19; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

المساءة في شرح المسائية

AL MUSĀMARAH FĪ SHARḤ AL  
MUSĀYARAH.

A commentary on Al Musāyarah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamāladdin Ibn al Humām (d. A.H. 861 = A.D. 1456). For a copy of Musāyarah see Berlin, No. 1826. As we are told by its author, Al Musāyarah is an abridgment of Al Qudsiyah, a work on theology by Ḥazzālī (d. A.H. 505 = A.D. 1111).

By Kamāladdin Abu'l Ma'āli Muḥammad bin Aḥmad al Maqdisi *Ash Shāfi'i*, a scholar of the 10th century A.H., belonging to the *Shāfi'i* school and the Qādiriyah order of Sufism. He studied under Ibn al Humām (the author of the text) and Ibn Hajar (d. A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500; see *An Nūr as Sūfir*, fol. 147\*; Brock., vol. ii, p. 226.

Beginning:—

حمدًا لمن رسم على صفحات الكائنات دلائل توحيده ..... و بعد  
فهذا توضيح كتاب المسائية في العقائد ..... تأليف شيخنا كمال الدين  
محمد ابن الجمام •

For other copies of the work see Leid., No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in *Naskh*. Not dated; apparently 11th century A.H.

## No. 564.

fol. 407; lines 39; size  $10\frac{1}{2} \times 7$ ;  $9\frac{1}{2} \times 6$ .

[الكتاب في علم الكلام]

## AL KITĀBU FĪ 'ILM AL KALĀM.

An autograph copy of a voluminous and exceedingly valuable work on Sunnī Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On fol. 4<sup>b</sup>-51 of the present volume, the treatise *النواي* by Imām al Ḥaramain (*d.* A.H. 478 = A.D. 1085; see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume:—

I. *الاسماء و الصفات* by 'Abdal Qāhir al Baġdādī (*d.* A.H. 429 = A.D. 1037).

II. *شعب اليمان* by Ḥalīmī (*d.* A.H. 403 = A.D. 1012).

III. *المقصد الاسمي* by Ḥazzālī (*d.* A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows:—

I. fol. 1-52. Part (incomplete) of the 9th Bāb of the 3rd Kitāb on Imāmat and Khilāfat.

II. fol. 53-97<sup>a</sup>. 10th Bāb of the 3rd Kitāb on conversion, and on apostasy from Islām, with warnings against the same *باب العاشر من الكتاب الثالث في الردة*.

III. fol. 97<sup>b</sup>-98<sup>a</sup>. Khatimah (epilogue) to the preceding chapter *خاتمة فيما يحصل به نهاية المرتد*.

IV. fol. 98<sup>b</sup>-407. 4th Kitāb, subdivided into 10 Bābs *الكتاب الرابع يشتمل على عشرة أبواب*.

(i) fol. 98<sup>b</sup>-147<sup>a</sup>. 1st Bāb of the 4th Kitāb, defining 'Imām *الأول من أبواب شعب اليمان الفرق في اليمان*.

(ii) fol. 147<sup>b</sup>-407. 2nd Bāb (incomplete) of the 4th Kitāb, on

الباب الثاني من الكتاب في شعب الإيمان من اعتقاد نبوة النبي وسائر الأنبياء واعتراف بما

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (foll. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet:—

وَوَصَلَ الْإِيمَانُ بِعَامَةِ اسْمَاءِ اللَّهِ وَصِفَاتِهِ لِتَقْصَارِ الْعَقَالَدِ الَّتِي سَبَقَ  
رَمْفُهَا وَتَعْدِيْدِهَا بِمَعَانِيهَا وَأَثْبَاتِ الرَّسُولِ عَلَى اللَّهِ عَلَيْهِ وَسَلَمَ بِالْغَلَطِ  
الْدَّالَّةِ عَلَيْهَا فَإِنْ تَصْدِيقَهُ فِي الرِّسَالَةِ يَأْتِي عَلَى قَبْوَلِهَا مِنْهُ إِلَيْهِ \*

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume; for the present volume ends with the theological definition of حَلَانٌ, one of the 99 names of God, while the next begins with the definition of مَقِيتٌ another (and the last) of the 99 names of God, as appears from the following words of the colophon:—

وَيَنْتَهُ فِي الَّذِي بَعْدَهُ اسْمُ الْمَقِيتِ جَلَ وَعَلَى \*

On fol. 67<sup>b</sup>, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus:—

أَعْلَمُ وَنَقْنَا لَهُ وَإِيَّاكَ قَدَمْنَا الْقُولُ فِي مِنْهَا الْفَلَالَاتِ وَالْبَدْعِ  
كَمَا ذَكَرَ الشَّهْرِسَارِيُّ فِي أَوَّلِ الْكِتَابِ الْثَّانِي مِنْ تَالِيْفِنَا  
هَذَا \*

The theories of the Galâtiyah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol. 380<sup>b</sup> thus:—

وَمِنْهَا أَثْبَاتِ الْمَحَاسِبَةِ عَنِ الْخَلْقِ ..... وَفِي هَذَا ابْطَالُ مِنْ انْكَرَ  
مَحَاسِبَةِ الصَّانِعِ عَنِ عِبَادَةِ كَمَا ذَهَبَ إِلَيْهِ الْغَلَطِيَّةُ مِنِ الْجَهَنَّمِ وَابْطَالُ  
قَوْلِ مَنْ قَالَ أَنَّ الْحِسَابَ مَعَ الْمُؤْمِنِينَ، دُونَ الْكُفَّارِ كَمَا ذَهَبَ إِلَيْهِ سَالِمُ  
الْبَصْرِيُّ ..... وَمِنْهَا ابْطَالُ قَوْلِ هَشَامَ الْقَرْطَبِيِّ ..... لَمَّا هَشَاماً حَرَمَ  
عَلَى النَّاسِ أَنْ يَقُولُوا حَسِبَنَا اللَّهُ وَنَعَمْ الْوَكِيلُ إِلَيْهِ \*

On fol. 71<sup>a</sup>, the author refers to the *Shaitaniyah* (شیطانیہ) sect, who deny the personality of Satan, and to some of their theories, which are not generally known, thus:—

اما الشیطانیہ اصحاب شیطان الطاق حتى عن القول بکثیر من  
تشبهات الروافض وزاد عليهم بقوله ان الله تعالى يعلم الاشياء اذا قدرها  
و ارادها و التقدير عند الارادة و الارادة فعل الخ \*

عبد الله ابو بكر *Abdullah Abū Bakr bin Ḥasan an Nawawī* بن حسن النووي. The works of reference do not provide us with any account of the author; but the author himself, in the colophon quoted below, tells us that he was born in Nawā, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407:—

وقع الفراغ من هذا السفر المبارك على يد مولفه عبد الله ابو بكر  
ابن حسن النووي مولانا ثم الدمشقي ..... و كان الفراغ منه ... يوم الجمعة  
..... ثالث من ذي القعدة سنة عشرة و ثمانمائة ..... و الحمد لله علي  
كل حال ..... و يتلوه بعدها اسم المقيمة الخ \*

Hence he was a scholar of the 9th century A.H. The author mentions his *Shaikh* (teacher), *Abū Bakr al Mauṣili* (d. A.H. 797 = A.D. 1395; see Brock., vol. ii, p. 166), on fol. 399<sup>b</sup>; and refers to his work, *Futūh Ar Rahmān*, thus:—

قال شيخنا ابو بكر الموصلي تقدس الله في كتابه المعسني بفتح  
الرحم الخ \*

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus:—

لهم لا ينعدى كقولنا ..... يتعلق بمقتضاه لغيره كوصفنا بأنه عالم  
 قادر الخ \*

The larger portion of foll. 1-12 is damaged.

Written in fair *Naskh*. Dated A.H. 810.

No. 565.

fol. 52 ; lines 21 ; size 9 x 6½ ; 6½ x 5.

المصباح

## AL MIŞBĀH.

A rare commentary on *Umm al Barāhīn*, a well-known work on mystic theology, by *Sanūsī* (d. A.H. 895 = A.D. 1490). For a copy of the text see Berlin, No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as *Al Jawāhir aṣ-ṣāman*.

By *Muhammad bin 'Abdarrahīm bin Ibrāhīm bin Ḥasan al Ḥanafī*. *محمد بن عبد الرحيم بن إبراهيم بن حسن الحنفي*. The dates of the commentator are not mentioned in our biographical works; but the fact that he quotes many authors in this work, the latest of whom is *Aḥmad al Khafājī* (d. A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin, No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning :—

الحمد لله الذي تفرد بوجوب الوجود و انقض جودة على كل موجود  
 ..... و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم  
 بن حسن الحنفي ..... قد كفت شرحنا ام البراهين .....  
 شرحا سميت الجوهر الثمين ثم رأيته كبير العجم ..... فشرحت في شرح  
 لها متوسط ..... و سميت بالمصباح \*

Written in fair Naskh. Dated A.H. 1109.

Scribe : حافظ محمد اصبع

## No. 566.

fol. 40; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

الحاشية على شرح المهددي لام البراهين

AL ḤĀSHIYATU 'ALĀ SHARḤ AL  
HUDHUDI LI UMM AL  
BARĀHĪN.

(Designated, in Cairo, vol. ii, p. 21, Al Ḥawāṣhi al Bahiyah.)

A detailed annotation of Sanūsī's Umm al Barāhīn (mentioned in the preceding notice) and of the commentary on this work by Hudhudī (for a copy of which see Berlin, No. 2019).

By Shaikh Husain an Namāwī, a scholar of the 11th century A.H.; see Cairo, vol. ii, p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin, No. 2019, referred to above, Hudhudī is stated to be a scholar of the 12th century A.H.; but if, as stated above, Shaikh Husain (who annotated Hudhudī's commentary) belonged to the 11th century, this is obviously a mistake.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام الا تعان الامان على سيدنا  
محمد سيد ولد عدنان ..... و بعد فجدة حواشى و فوائد و نكت  
جمعتها من كتب القوم على العقيدة المسماة باسم البراهين ..... و شرحها  
للهددي الخ \*

Written in good Naskh. Dated A.H. 1182.

## No. 567.

fol. 353; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

المواقف و الجواهر

## AL YAWĀQĪT WA AL JAWĀHIR.

A work on theology, treating of those special points of theology which are the subject of dispute between the Sūfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the Sūfis in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, Z.D.M.G., vol. xxi, p. 271.

Author : 'Abdalwahhāb bin Aḥmad bin 'Alī aṣḥ Sha'rānī بن احمد بن علي الشوراني, the most prominent Sūfi scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 Sūfi Shaikhs. See Al Lawāqīḥ, Hand-list, No. 2446, foll. 328-404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973=A.D. 1565; see Tāj at Ṭabaqāt, vol. x, fol. 497; Al Khīṭāṭ at Tawfiqiyah, vol. xiv, pp. 100-112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit.; Z.D.M.G., vols. xx, p. i, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Hāj. Khal., in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates: A.H. 960, 973, 976.

Beginning:—

الحمد لله رب العالمين و اصلح دارسل على سعدنا محمد و على  
سائر الانبياء ..... هذا كتاب الفتنه في علم العقائد و سمعته بالرواقيت  
و الجواهر في بيان عقائد الاعظم ..... و ذلك لان المدار في العقائد على  
هاتين الطائفتين اذ الخلق كلهم قسمان [ما اهل نظر و استدلال و [ما اهل  
كشف و عين فربما ظن من الخوض له في الشريعة ان كلام احدى  
الطائفتين مخالف للآخر فقصدت في الكتاب الجمع بينهما ..... و هذا  
لاعلم احدا سبقني اليه الحم \*

For other copies of the work see Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H. 1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated; apparently 11th century A.H.

## No. 568.

fol. 208; lines 22; size  $11 \times 7$ ;  $8 \times 4\frac{1}{2}$ .

الصوامق المدروقة

## AS SAWĀ'IQ AL MUHRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shi'a sects. The author upholds Sunni views on the subject strongly, condemning those of the Shi'as. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khātimah. Several Shi'a authors composed works in refutation of our present work. See Kashif al Hujub, fol. 45<sup>b</sup>. As Sawārim, by Shustari (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see Bihār Lib. Cat., vol. ii, No. 112.

Author: Shihābuddin Ahmad bin Muḥammad bin 'Alī bin Ḥajar al Ḥaṣṣābī (d. A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اخترع نبيَّنَّا

For other copies of the work see Berlin, Nos. 2128-30; Goth., No. 861; Br. Mus. Suppl., No. 192; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Naskh. Dated A.H. 1090.

Scribe: معاشر

## No. 569.

fol. 140; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

حصن الأنبياء

## 'ISMAT AL ANBIYĀ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with 'Ismat al Anbiyā' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by Faḍlbriddin ar Rāzī (d. A.H. 606 = A.D. 1209; see No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following 3 Faṣlā:—

I. foll. 9-22<sup>a</sup>.      الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام  
معصومون عن الكفر و الكبائر

II. foll. 22<sup>b</sup>-38<sup>a</sup>.      الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام  
عن العمايي التي دون الكفر

III. foll. 38<sup>b</sup>-149.      الفصل الثالث في بيان القصص من هذا الجنس المنسوبة  
البعض

The author dedicated the present work to Prince Mu'izzaddin Muhammad Kāmrān (d. A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215-222).

Author:—'Abdallāh bin Shamsaddin bin Jamāladdin al Ansāri عبد الله بن شمس الدين بن جمال الدين الانصاري. He belonged by descent to the Ansāri tribe of Arabia. Some of his ancestors settled in Sultānpūr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Sūfi of great repute, and flourished during the reign of Humāyūn (A.H. 937-963 = A.D. 1530-1556), who honoured him for his literary attainments with the title of *Shaikh al Islām* and, as a Sūfi, with the title of *Makhdūm al Mulk*.

He was so strict and orthodox a Sunnī, that he held that the 3rd Daftār of *Raudat al Aḥbāb* (see this Library's Persian Cat., vol. vi, Nos. 496-97) was not by Jāmāladdin (d. A.H. 926 = A.D. 1519), but was a later *Shi'a* addition, seeing that Jāmāladdin was a known supporter of the views of the Sunnis, whereas the 3rd Daftār contains passages supporting *Shi'a* views. This was the subject of dispute between our author and 'Abdalqādir Bādāyūnī, the author of the well-known *Muntakhab at Tawārikh*. (For a description of the dispute, see *Muntakhab at Tawārikh*, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarāt, A.H. 990 = A.D. 1582; see *Muntakhab at Tawārikh*, loc. cit.; *Taḍkīra 'Ulamā'i Hind*, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of *Hadā'iq al Ḥanafiyah*, p. 397, mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بِكَ اعْتَصَمْ يَا عَزِيزَ يَا كَرِيمَ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هَدِيَ إِلَى صِرَاطِ  
مُسْتَقِيمٍ ..... وَ بَعْدَ فَيَقُولُ الْعَبْدُ الْمُعْتَصِمُ بِعِصْمَةِ اللَّهِ الْبَارِيِّ عَبْدُ اللَّهِ  
بْنُ شَمْسِ الدِّينِ بْنِ جَمَالِ الدِّينِ الْأَنْصَارِيِّ عِصْمَةُ اللَّهِ عَنْ خَلْفِ الْقَوْلِ .....  
وَ مَظَاهِرُ مِنْ أَنَّهُ سَمِّيَ بِنَبِيِّ أَخْرِ الرِّمَلِ وَ هُوَ الْمُلْكُ بِعِزِّ الْمَدِينَ مُحَمَّدٌ  
كَامِرُنُ مِنْ اللَّهِ عَلَى الْبَرِّيَا بِتَائِيْدَهُ ..... وَ سَمِيَّةُ بِعِصْمَةِ الْأَنْبِيَا ..... مُنْتَصِفًا  
لِذَلِكَ الْمَلْكِ الَّذِي تَلَقَّى النَّاسُ لِمَرْءَةِ بِالْقَوْلِ الْعَجَمِ

The use, in the preface, of the verb **عَصَمَ** in several different forms is noteworthy.

Written in fair *Naskh*. Dated A.H. 1133.

Scribe: شيخ عبد الله.

No. 570.

fol. 110; lines 15; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

اتحاف المريد بجواهر التوحيد

**ITHĀF AL MURID BI JAWHAR  
AT TAWHID.**

The present work is an enlargement of *Irshād al Murid*, a concise commentary by the same author on *Jawhar at Tawhid*, a versified treatise on theology by the commentator's father, Ibrāhīm al Liqānī (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Rāmpūr Library, Nos. 201-202.

عبد السلام بن إبراهيم القياني، ابن أبوبهم العالكي القياني، the author of *Jawhar at Tawhid*. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of Al Jāmi' al Azhar, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see *Khulāsat al Asar*, vol. ii, p. 417; Brock., vol. ii, p. 307.

Beginning:

الحمد لله الذي رفع لاهل السنة المحمدية في الحقين اعلماء  
الْخ

For other copies of the work see Munich, Nos. 148-149; Paris, Nos. 1281-82; Alger., Nos. 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair *Naskh*. Dated A.H. 1139.

Scribe: سيد محمد بن عبد الله الكندي.

No. 571.

fol. 97; lines 23; size  $9 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same.

Written in good *Naskh*. Not dated; apparently 13th century.

## No. 572.

foll. 99; lines 19; size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 8$ .

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe: حسين بن عبد الرحمن.

## No. 573.

foll. 6; lines 23; size  $8\frac{1}{2} \times 6$ ;  $7 \times 4$ .

فيض الله المتعال بثبات كرامات الأولياء  
في الحياة و بعد الممات

FAID AL ILÂH AL MUTA'ÂL BI  
IŞBÂTI KARÂMÂT AL AWLÂYÂ'  
FI AL HAYÂT WA BA'D  
AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author: Ahmad al-Jawhari, احمد الجوهري, a scholar, Sufi and disciple of 'Abdalwahhab ash-Sha'rawi (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Sufi Ahmad bin Muhammad al-Jawhari, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al-Jawâhir, fol. 198<sup>a</sup>; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawhari, the author of the present treatise.

Beginning:—

الحمد لله رب العالمين ... قال الشيخ احمد الجوهري ..... اعلم  
، فتنا لما هو الحق المبين الع

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated; apparently 13th century A.H.

## No. 574.

foll. 113; lines 27; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

متسعة الميدان في اثبات وجه الوزن و آلة الميزان

MUTTASI'AT AL MIDĀN FI ISBĀT  
WAJH AL WAZN WA 'ĀLAT  
AL MIZĀN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ān and Ḥadīṣ. The Mu'tazili and some other sects of Muhammadans explain those passages of the Qur'ān and Ḥadīṣ allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqādir bin Muḥammad bin Aḥmad bin Mubārak  
عبد القادر بن محمد بن مبارك بن عبد الله الراشدي  
الراشدي, a Qādi of Constantine (in Africa), of the 11th century A.H.,  
belonging to the Mālikī school.

Beginning:—

حمد العقيم الوزن ..... و بعد فيقول القافي بقسطنطينية .....  
و هو الراجي عفو القادر الراشدي عبد القادر ..... فظاهر انها رسالة جليلة  
من ثم استحققت ان يسمى متسعة الميدان في اثبات وجه الوزن و آلة  
الميزان الخ .

At the end the author gives us his genealogical table, in which he traces his descent from 'Ali, the 4th Caliph.

Written in Magrabi character. Not dated; apparently 11th century A.H.

## No. 575.

foll. 9; lines 23; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

حاشية على رسالة علامات الساعة

**HÂSHIYATU 'ALÂ RISÂLAT I  
'ALÂMÂT AS SÂ'AH.**

An annotation of the gloss of 'Ali al Ajhûri (*d. A.H. 1066 = A.D. 1656*) on the treatise of Ibn Abi Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Ali *ash-Shaibani*, على الشيباني, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Ali al Ajhûri.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام ... على سيد المرسلين  
، على الله و معبده اجمعين ..... و بعد نقول العبد الفقير الى ربه الغني  
على الشيباني الشاعري هذه رسالة تتعلق بعلامات الساعة عن سيدى  
علي الا جهوزي في حاشية على رسالة ابن ابي زيد ..... قال سيدى  
الا جهوزي اول اشترط الساعة خروج الترك الخ .

No other copy of the present annotation is known to us.

Written in fair *Naskh*. Not dated; apparently 12th century  
A.H.

## No. 576.

foll. 18; lines 17; size  $9 \times 6\frac{1}{2}$ ;  $7 \times 6\frac{1}{2}$ .

الاجوبة المصيرية

**AL AJWIBAT AL MIŞRİYAH,**

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muhammâd Sibt Ahmad. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100.

I. Foll. 1-2. Contents. The questions (in 75 couplets).

II. Foll. 3-4\*. The replies (in 54 couplets).

III. Foll. 4\*-18. Detailed replies to the questions (in prose).

Author: Muhammâd bin 'Abdalbâqî bin Yûsuf az-Zarqâni  
، محمد بن عبد الباقى بن يوسف الزرقانى, an eminent scholar of Egypt of the

12th century A.H., who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on *Muwattâ'* (see Lib. Cat., vol. v, part i, No. 121), which was printed in four volumes in Cairo, A.H. 1280, won special recognition; and his commentary on *Qastallâni's Al-Mawâhib* was also highly appreciated by scholars and traditionists. He was born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i, p. 176; *Tâj at Tabaqâ* (Lib. copy), vol. xii, fol. 287.

Beginning:—

الحمد لله و كفى و سلام على عبادة الذين اعطاهم نعمه جاونى بعض  
الناس باسئلته جمعها من اماكن شتى و جعلها نظما و الله اعلم بالمقصد الخ .

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Adam, begins thus:—

لَكَ الْحَمْدُ يَا رَبِّي وَعَفْوَكَ أَسْأَلُ  
وَحْسَنَ خَتَمَ اذْبَيِ الْمَوْتِ يَنْزَلُ  
وَعَلَ قَبْلَنَا خَلَقَ وَكَانَ لَهُمْ دَنَى  
وَفِي الْأَرْضِ قَدْ كَانُوا وَعَاشُوا وَطَوَلُوا

The reply to this point, which is in the negative, runs thus:—

بَدَأَتْ بِعِمَدِ اللَّهِ اذْ هُوَ اولُ  
وَبَعْدَ اصْلَى عَلَى النَّبِيِّ هُوَ افْضَلُ  
فَمَلَحَ اعْلَى قَبْلَ آدَمَ دَلَّ امْ مِنْ قَبْلِهِ تَنَقَّلَ

The same question, with the reply in prose, begins thus:—

اُولَئِنَّا هُلْ كَانَ قَبْلَ آدَمَ دَلَّ امْ ..... جَوَابِهِ هَذَا شَيْءٌ لَا يَصْحُحُ كَمَا  
ذَكَرَهُ شَيْرُ وَاحِدُ النَّعْمَ .

Written in fair Naskh. Dated A.H. 1279.

### No. 577.

fol. 23; lines 21; size  $9 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

The Same.

Another copy of the same. Written in good Naskh. Dated  
A.H. 1289.

Scribe: ابو النجا صالح سعد .

No. 578.

foll. 10; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

رد الجاهل إلى الصواب

و

الحق اليقين

RADD AL JĀHIL ILĀ AS SAWĀB  
WA

AL HAQQ AL YAQĪN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1-8. Radd Al Jāhil Ilā As Sawāb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning:—

الحمد لله شرط الحكم و مبين العلال و العرام ..... اما بعد فيقول  
البعد الفقير ..... عبد الغني بن اسماويل الفايسي الحنفي القادري  
المقشيني ..... هذه رسالة عملتها في صحة نسبة التأثير الى كل شيء  
بحسب الظاهر على بد الانسان الاولى و غيره من الميت والعي الغ

The colophon runs thus:—

منقنا هذه الرسالة اقل من نصف يوم سنة احمدى و تسعين و الف

الخم

Foll. 8<sup>th</sup>-10. Al Haqq Al Yaqin. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning:—

الحمد لله الفتاح العليم ..... هذا كتاب كريم ..... عملته في  
مجلس واحد يوم الثلاثاء و السابع عشر من صفر سنة ثمان و مائة

وَالْفَ..... وَسَمِيَّهُ الْحَقُّ الْيَقِينُ ..... اعْلَمُ أَنَّ كُلَّ اُنْسَانٍ حَادَتْ  
جَمِيعَهُ لَيْسَ مِنْهُ شَيْءٌ قَدِيمٌ إِلَّا \*

Author: 'Abdalqani bin Ismā'īl An Nābalusi (ابن نابلسي), the most famous Hanafi scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345-48. He received spiritual training under two orders of Sufism, viz., the Qādiriyah and the Naqshbandiyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See *Sīk Ad Durar*, part iii, pp. 31-38; *Tāj at Tabaqāt*, vol. xii, fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century A.H.

No. 579.

fol. 12; lines 35; size 10 x 7; 7 x 4.

الصَّارِمُ الْهَنْدِيُّ

### AS ṢĀRAM AL HINDĪ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Sufi, Mujaddid as Sîrhîndî<sup>1</sup> (d. A.H. 1035 = A.D. 1620), contained in his *Maktabat* (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Ali al al Hanafi 'Ajami (حسن بن علي العجمي) a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See *Hadâ'iq al Hanafiyah*, p. 456. He was a disciple of the famous Sufi of Mecca, Ibrâhîm bin Ḥasan al Kûrâni (d. A.H. 1101 = A.D. 1689; see *Sîk Ad Durar*, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العافية للحقين اما بعد فقد ورد مني الهند  
الى العزمين في اثناء ثلاث و تسعين شوال عن احمد السر هندي وعن

<sup>1</sup> The present spelling is that given in *Subḥat al Marajah*, fol. 107; but commonly the word is spelt Sarhandi.

كلمات الشناعة المذكورة من مكتوباته عن تلطف بها و اعتقادها او روجها .....  
ما شار على مولانا الشيخ العلا ابراهيم بن حسن الكوراني ان لجیب على  
ذلك السوال ..... فاستعننت بالله العز ..... \*

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrâhim al Kûrâni, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâliyâr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângir (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السر هندي فقد عرفه ... الشيخ عبد الحق الدهلوبي الحنفي  
ورفيقه في الطريق تاج الدين العثماني ..... الا ان الشيخ عبد الحق تلطف  
به في رسالته التي كتبها اليه و بين له فيها قبیع ما هنر عليه حيث قتل و اظن  
انك في باطنك لست كما كتبت و كذا تلطف به معاصره حيث لم يخبروا  
سلطان البند السلطان جهانغيرين جلال الدين اکبر الا بتذکیة سیدنا ابی يکر  
الصديق رضی الله فاعلنه و امر بذنف لحینته و حبسه ... في قلعة قوالیار  
الخ ..... \*

The following eminent Sûfis and scholars, who criticised Mujaddid's *Maktabât*, are quoted:—

- I. 'Abdalhaqq Ad Dîblâwi (*d. A.H. 1052 = A.D. 1642*).
- II. Ibrâhim al Kûrâni (*d. A.H. 1101 = A.D. 1689*).
- III. Muhammâd bin 'Abdar Rasûl al Barzângî (*d. A.H. 1103 = A.D. 1691*).

Each of the unlawful doctrines of Mujaddid, taken from *Maktabât*, which is translated into Arabic prefaced by the word منها (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair *Naskh*. Dated A.H. 1118.

## No. 580.

foll. 357; lines 19; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

حجۃ اللہ البالغۃ

## HUJJAT AL ALLAH AL BALIGHAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'an, Hadîq and the opinions of reliable authorities.

Author: Ahmad bin 'Abdarrâhîm, commonly called Shâh Wâliâllâh (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, No. 125).

Beginning:—

الحمد لله الذي نظرنا على ملة الاسلام الخ.

The work has been repeatedly lithographed in India, and was printed in Bûlâq, A.H. 1294.

Written in Nas'tâ'liq. Dated A.H. 1240.

## No. 581.

foll. 4; lines 16; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

الخربة البهیة

## AL KHARIDAT AL BAHÎYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author: Ahmad bin Muhammad al 'Adawi ad Dardiri احمد بن محمد العدوی الدردیری, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1788; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Ahmad bin Muhammad as Sâwi (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning:—

يقول راجي رحمة القدير اي احمد المشهور بالدردیری

الحمد لله العلي الواحد. العالم الفرد الغنی الماجد

Written in fair Naskh. Not dated; apparently 13th century

A.H.

## No. 582.

foll. 27; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

الدر الغنيد في أخلاق الكلمة التوحيد

AD DURR AN NADID FI IKHLASI  
KALIMAT AT TAWHID.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author: Muhammad bin 'Ali ash-Shawkâni (d. A.H. 1250 = A.D. 1834; see Lib. Cat., vol. v, part ii, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanâfi, Mâlikî, Shâfi'i and Hanbâli). In his work, Al Qaul al Mufid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning:—

احمدك لا احصى ثناء عليك انت كما اثنيت على نفسك الح\*

The author says, in the preface, that the present work consists of replies to questions referred to him by one Ahmad bin Muhammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskh. Dated A.H. 1292.

Scribe: حسن بن معن

## No. 583.

foll. 29; lines 11; size  $8 \times 6$ ;  $6 \times 3\frac{1}{2}$ .

تسویلات الفلاسفة

## TASWILÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

i. Theories directly contrary to Islamic principles are dealt with under the heading تسویل (Fictions of the Philosophers).

ii. Theories not inconsistent with Islamic beliefs are dealt with separately.

iii. Theories in agreement with the Qur'ân are denoted by the words موافق و قول حق For the rest, the arrangement and divisions of the present work are the same as in *Hidayat al Hikmat*, a well-known work on philosophy by Aşiraddin (d. A.H. 663 = A.D. 1264; see Brock., vol. i, p. 464).

الآئمّات الطبيعيات and الطبيعيات The work is divided into two main divisions, and includes a *Khâtimah* (epilogue). Each of the two main divisions of the work is subdivided into three *Fânn*s فن.

### I. الطبيعيات (Physics).

i. Foll. 1—8<sup>a</sup>. The first *Fânn* deals briefly with indivisible atoms, matter and form, motion, place and time. الفن الاول فيما يعم الاجام.

ii. Foll. 8<sup>b</sup>—14. The 2nd *Fânn* deals with the heavens, the universe and the celestial spheres. الفن الثاني في الفلكيات.

iii. Foll. 15—19. The 3rd *Fânn* deals with the elements, divided into two parts. الفن الثالث في الماء والثانية في الماء والثانية في الماء والثانية في الماء.

### II. الآئمّات (Metaphysics).

i. Foll. 20—23<sup>a</sup>. The first *Fânn* deals with the principles, classes and divisions of existence. الفن الاول في التقسيم الاولية للوجود.

ii. Foll. 23<sup>b</sup>—26. The 2nd *Fânn* deals with the existence of God and His attributes. الفن الثاني في العلم بالصانع وصفاته.

iii. Foll. 27—29. The 3rd *Fânn* deals with the angels. الفن الثالث في الملائكة.

III. The *Khâtimah* (epilogue) summarises in 5 lines the rejected and accepted theories.

Beginning:—

سبحان الله العزير الحكيم و تحيات على رسوله الرؤوف الرحيم و بعد فهذا تسویلات عن انفس الفلسفه مع شيء ما فيها من الاعوجاج و الما التوكيل على الله القوي الغالب و اليه الحتياج و انا عبد الله رب الفلق الغفير ابر سعيد ظهور الحق \*

Author:—Abû Sa'îd Zâhîr al-Hâqq a well known scholar, of the 13th century<sup>a</sup> A.H., of Patna. This author is mentioned incidentally in *Mir'ât al Kaunain*, p. 452. Hasrat in his *Kulliyât*, fol. 108<sup>b</sup>, gives the date of his death as A.H. 1279. One Mu-

hammad Ṣāfi, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS. is the original draft of the author.

Written in Nasta'liq Shikashtāmīz. Dated A.H. 1226.

No. 584.

fol. 307; lines 23; size 14½ x 8½; 11 x 6.

الترجمة العبرية و الصولة العيدرية

## AT TARJUMAT AL 'ABQARIYAH WA AS SAWLAT AL HAIDARIYAH.

The present work is an Arabic translation of *Tuhfa' Iṣnā'ashariyah* by *Šāh 'Abdālīz* (d. A.H. 1230 = A.D. 1824), the most popular of all the works in Persian which have been written in refutation of the *Ši'a* doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the *Ši'a* and *Sunni* communities.

By *Hāfiẓ Ǧulām Muḥammad bin Shaikh Muhiyuddin bin Shaikh 'Umar*, commonly called *Šaykh 'Umar*, a scholar of Madras of the 13th century A.H., who mentions *Bahr al 'Ulūm* (see No. 548 above) as his teacher, thus:—  
شیخنا لا مجد — ابو العباس عبد العزیز بن مولانا نظام الملة و الدين الانصاری قدس الله الباری متواتعا  
The present translation was completed in Madras, A.H. 1227, during the lifetime of the author of *Tuhfa Iṣnā'ashariyah*. The object of the translator, as he says in the preface, is to extend the usefulness of *Tuhfa*, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning:—

ان احق کلمة حسني تعبر بها فوائق الخطب و الكتاب و احمد  
بسجدة لسفي تبیر مفهیا لواحی الصبحی و الخطاب حمد رب محق ... اما بعد  
فیقول العبد الشعیف ..... الحافظ خلام محمد ابن الشیعی محبی الدین  
ابن الشیعی عمر المدعی بالاسلامی ..... سیفیة بالترجمة العبرية و الصولة  
العیدریة و زید فی بعض المقام ما يناسبه من الكلمات ... من شرائف  
الفوائد النجع \*

The translation begins on fol. 3\*, thus:—

قال المؤلف ادام الله تعالى بقاوه ورزقنا الله لقاوه باسم الله الرحمن الرحيم  
الحمد لله وكفى والسلام على عبادة الذين اعطفوا ... اما بعد فيقول ... خلام  
حليم ... بن الشيخ ... احمد الدهلوi و هذه الرسالة سميت بالتحفة الائنة  
عشرية ... ولقبت هذه الرسالة بنصيحة المؤمنين و نصيحة الشدائيين الغ

The present work ends thus:—

اختتمت الترجمة العبرية ..... سنة الف و ما يليها و سبع وعشرين  
الع

The work seems to be rare; not being mentioned in any catalogue.

Written in good Naskh. Dated A.H. 1229.

Scribe: احمد.

## WAHHĀBĪ THEOLOGY.

No. 585.

fol. 32; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

كتاب التوحيد

## KITĀB AT TAWHĪD.

A work briefly expounding certain principles and doctrines of the Wahhābī school, divided into 63 Bābs. (The theories and doctrines of this school are described at great length in the following two works, viz., *As-Sawā'iq* and *Misbāḥ Al-Anām*; see Nos. 588-589, below.)

Author:—Muhammad bñ 'Abdalwahhāb an-Najdi, the founder of the Wahhābī School, whose full name runs thus:—Muhammad bin 'Abdalwahhāb bin Sulaimān bin 'Ali bin Muhammad bin Ahmad bin Rāshid bin Yazid bin Muhammad bin Yazid bin Muṣharrf محمد بن عبد الوهاب بن سليمان بن علي بن محمد بن راشد بن يزيد بن مشرف. He was, originally, a follower of the Hanbālī school; but afterwards originated a new school, called after his father the Wahhābī School, just as the Hanbālī school was named after the

father of the founder of that school. Hence the present author is sometimes known as 'Abdalwahhāb. He was born in 'Ainiyah (a city in Najd), A.H., 1115 = A.D. 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'ānic branches, tradition and jurisprudence. He also spent some time at Ispahān in the society of learned men. In A.H. 1153 he returned to his native place, where he organised the new school, and began to preach and to proselytise. We are told by two reliable contemporary scholars, the author of *As Ṣawā'iq* (No. 588 below) and the writer of the *Taqrīd* on the same, that Muḥammad bin 'Abdalwahhāb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Sūfis and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar'iyyah, where he took asylum under the protection of the Amir of that place, Muḥammad bin Sa'īd, who favoured him and showed him marked sympathy. Soon after, he gave the Amir his daughter in marriage; and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause; and thus the number of his followers increased considerably. In A.H. 1170, he and the Amir jointly, with the object of establishing a new independent empire, declared a *Jihād* (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of *As Suḥūb* on fol. 171<sup>a</sup>, tells us that a number of scholars, who opposed his views, were killed under his orders; and that he specially deputed a man to kill his own brother, Sulaimān, for composing *Al Fasl al Khītāb*, a work containing a full criticism and refutation of Muḥammad bin 'Abdalwahhāb's doctrines. This *Jihād* was successful in certain parts of Arabia. On the Amir's death in A.H. 1179 A.D. 1766, his son 'Abdal'azīz, and the grandson of the founder of the school, succeeded him, and continued fighting giving fresh impetus to the new school. In A.H. 1206, after the founder's death, 'Abdal'azīz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fath 'Ali Shah, the king of Persia, drawing his attention briefly to the innovations adopted by the Shi'a sect, and explaining the main principles of his school. For this letter and the King's reply to it, see Persian Hand-list, No. 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218 = A.D. 1803. He was succeeded by his eldest son, Sa'ud, who was as talented as his father, and even braver. He captured Mecca and Medina, and nearly the whole of Arabia fell under his sway; while he also gained many notable victories over the Turks. His death in A.H. 1229 = A.D. 1814, however, arrested the progress of the Wahhābi dynasty. 'Abdallāh, the son of Sa'ud, succeeded his father. Personally brave, he lacked the gifts requisite for a religious leader, and could not maintain his hold over the Arab tribes. In A.H. 1233 = A.D. 1817, he was taken prisoner by Ibrāhīm Pashā, the leader of an expedition against him organised by the Turks and by Muhammād 'Ali, the first Khedive of Egypt. He was sent to Constantinople, where he was beheaded in that year. Amin Shāmi (d. A.H. 1252 = A.D. 1836), in his work, *Ar Radd al Muhtār*, in the chapter on بقاء, makes the following interesting reference to these events:—

كما وقع في زماننا في اتباع عبد الوهاب التنجي خرجوا عن النجد  
وغلبوا على العرميين و كانوا ينتحرن مذاهب العذابية لكنهم اعتقدوا  
انهم هم المسلمين و ان من خالفهم اعتقادهم مشركون و استباحوا بذلك  
قتل اهل السنة و الجماعة و قتل علمائهم حتى كسر الله شوكتهم و ظفر بهم  
عساكر المسلمين عام ثلث و ثلثين و مائتين و الف \*

Though this defeat decisively destroyed the power of the Wahhābi dynasty, yet the doctrines of the school and the reforms introduced by its founder spread in certain countries, even in India. The first leader of the Wahhābi movement in India was Sayyid Ahmad, who was slain in A.D. 1831, in an engagement with the Sikhs under *Shir Singh*.

Muhammād bin 'Abdalwahhāb, the founder of the school and the author of the present work, died in A.H. 1206 = A.D. 1792. See Brock., vol. ii, p. 300; *Itḥāf*, p. 413; Hughes' Dictionary of Islam, p. 659; Arabic Authors, p. 16; *Faith of Islam*, by Rev. Edward Sell, p. 101.

Beginning:—

كتاب التوحيد و قوله الله تعالى ما خلقت الجن و الانس ليعبدون  
و قوله لقد بعثنا في كل امة رسولها \*

For a copy of the present work see Br. Mus. Suppl., No. 220/2.  
The work was recently printed in Cairo, A.H. 1342.

Written in fair Naskh. Dated A.H. 1258.

No. 586.

fol. 14; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

أصول الأيمان

**UŞÜL AL-İMÂN.**

Another work by the same Muhammed bin 'Abdalwahhab noticed under No. 585 above, expounding certain other doctrines of his school, divided into 12 Bâbs.

The following note on the title-page tells us that the present is a revised and enlarged edition of the work, with certain additions by one of the author's sons:—

هذا كتاب أصول الأيمان تأليف الشیعی الإمام محمد بن عبد الوهاب  
التجددی وقد زاد فيه بعض إرادة زیادة حسنة الخ \*

Beginning:—

باب معرفة الله والأيمان به ..... عن أبي هريرة رضى الله تعالى قال  
رسول الله صلى الله عليه وسلم اذا اغنى الشركاء عن الشرك ومن عمل عملا  
اشرك فيه معنی غيري تركته وشركه رواه مسلم الخ \*

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 587.

fol. 13; lines 28; size  $12 \times 8\frac{1}{2}$ ;  $10 \times 5\frac{1}{4}$ .

شرح رسالة محمد بن عبد الوهاب

**SHARH U RISÂLAT I MUHAMMAD  
BIN 'ABDALWAHHÂB.**

A rare commentary on a treatise of Muhammed bin 'Abdalwahhab (for whose life see No. 585 above). The treatise enumerates certain acts and dogmas professed by Muhammadans which, being in the author's opinion contrary to Islamic principles and laws, stamp the doers and believers of the same as polytheists.

The name of the commentator is not known to us; but the fact that he refers to the author as شيخنا (my teacher) gives us reason to hold that he was one of his pupils, and is accordingly a scholar of the 13th century A.H.

Beginning:—

قال رحمة الله محمد بن عبد الوهاب الحمد لله رب العالمين  
وعلى الله على محمد وآله وآله وآله وسلام روى مسلم في صحيحه عن  
عمر بن عبسة السلمي النعيم

Written in fair Naskh. Not dated: apparently 14th century A.H.

No. 588.

fol. 291; lines 19; size 10½ x 6½; 7½ x 4.

الصوائق والرعد

AS SAWĀ'IQ WAAR RU'UD.

A rare commentary on *At Taṭṣīf*, a work of 'Abdal'azīz, who succeeded Muḥammad bin 'Abdalwahhāb as leader of the Wahhābi school; for both of whom see No. 585 above. *At Taṭṣīf* is a work expounding the dogmas and theories of the school, composed by 'Abdal'azīz in the form of a general notification addressed to the scholars and Qādīs of the world, inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles, and contained such excellent reasoning, that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views, and succeeded in refuting them by reference to the Qur'ān, Ḥadīṣ and the works of reliable authors.

The commentary is preceded by a detailed *Muqaddimah*, divided into the following 5 *Mawqafs*, which contain an account of Muḥammad bin 'Abdalwahhāb and a description of his dogmas and theories, together with a criticism and refutation of the theory given out by the followers of the Wahhābi school, that their doctrines agree with those of Ibn Taimiyah (d. A.H. 728 = A.D. 1328), Ibn Qaiyyim (d. A.H. 751 = A.D. 1351) and Ibn Muṣlīḥ (d. A.H. 761 = A.D. 1361), the well-known doctors of the Hanbali school.

i. *Foll. 3-31<sup>a</sup>* الاول فيما ورد عن رسول الله صلى الله عليه وسلم في خروج هذا الفلال الحفل *الخ* \*

ii. *Foll. 32-30<sup>a</sup>* الثاني في حدوث الفتنة و منهاها

iii. *Foll. 39<sup>b</sup>-56* الثالث في صيانته ابن عبد الوهاب لابن تيمية والمرد عليه

iv. *Foll. 57<sup>b</sup>-63* الرابع في عياللة ابن عبد الوهاب لابن القيم

v. *Foll. 64-67* الخامس في المرد عليه من كلام ابن مقلع فهو من اعيان العلامة \*

The commentary proper begins on fol. 68, thus:—

و هذا اول الشرع في شرح رسالة التغريف و تبئير ما فيها من الرزور و الكذب و التغريف *الخ* \*

Each passage of the text is quoted verbatim, and is underlined. The explanation of each underlined passage is followed by a refutation.

The preface of the text runs thus:—

الحمد لله رب العالمين و العافية للمةين و لا عذران الا على الظالمين قال الله تعالى ان الدين عند الله الاسلام و راس الاسلام شهادة ان لا اله الا الله و الصلوة و السلام على محمد خاتم النبئين و المرسلين و على الله و صاحبه اجمعين من عبد العزيز ابن سعود الى من يبرأ من العلماء والقضاة في الحرميين و الشام و العراق و سائر علماء الشيشن سلام عليكم و رحمة الله و بركاته *الخ* \*

Commentator:—'Abdallâh bin Dâ'ûd az Zubairi, a scholar of vast information, who was born in Zubair (Başra), and studied under Muhammed bin Firuz (*d. A.H. 1216=A.D. 1801*) and some others. He died in A.H. 1225=A.D. 1810; see *As Suljub*, fol. 155<sup>b</sup>, where the present commentary is mentioned, with the remark that it is not only a commentary on *At Taṭfîl*, but is also to be regarded as an excellent independent work in refutation of the Wahhâbî dogmas.

Beginning:—

الحمد لله الذي جعل الافعال ميزان الا تقال فمن ادعى ما ليس فيه كذبته شواهد الاحوال و من اتبع هداه فقد فاز بما ناه ..... اما بعد فانه اما اظهر ابن عبد الوهاب ..... و دعى الى ما زخرفه من الا باطيل و ابندع و شهر

سيف الفتنة على المسلمين و امر بتكفيرهم و قتلهم اجمعين ..... و جزء  
بنظليل الامة من ستمائة عام دفعه انه لا يصح السلام الا يدية و اوجب المجرة  
لله و ارسل كتابه و مراسيله الى البلدان يدعوا اهلها بزعمه الى توحيد الرحمن  
..... فمن تبعه و ترك ما هو عليه فهو المؤمن و من خالقه فهو المكفر  
الشرك و ان كان من اكبر العلماء الخ \*

Copies of two enlogistic reviews (in 8 foll.) of the present work  
are attached at the beginning.

i. Foll. 1-4<sup>a</sup>. Copy of the review, dated A.H. 1210, by  
Muhammad bin Firuz, teacher of the commentator, as noticed  
above.

ii. Foll. 4<sup>b</sup>-8. Copy of the review, dated A.H. 1210, by one  
Muhammad bin 'Abdallaṭif.

The dates of the above-referred to reviews suggest that the present  
commentary was composed in or before A.H. 1210.

Written in fair Naskh. Dated A.H. 1270.

No. 589.

foll. 138; lines 10; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

مصباح الانام و جلاء الظلام

MIŞBĀH AL ANĀM WA JALĀ'  
AZ ZALĀM.

A rare work in refutation of the theories and doctrines of Muhammad bin 'Abdalwahhab, the founder of the Wahhābi school (see No. 585 above), divided into 17 Faslī. The present work, which was composed in Mecca, is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject, which is known as الباقي على الاكتاف. Seven reliable works on the same subject by different authors are quoted and referred to by our author, of which he specially mentions the work No. 588 above.

Author: 'Alawi bin Ahmad bin 'Abdallāh bin Alīmad al-Haddād, a Shāfi'i scholar of Arabia, who flourished in the 13th century A.H.

Beginning:-

الحمد لله كثيف الكرب و مجعلى الخطر الخ \*

The copy is not dated; but the fact that the words **كُنْ اللَّهُ مَعَكُمْ**, and **سَبِّحْنَاهُ** (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work.  
Written in Naskh.

No. 590.

fol. 133; lines 26; size  $10 \times 7$ ;  $8\frac{1}{2} \times 5$ .

منهاج التنزية

MINHĀJ AT TANZĪH.

A Wahhābi work in refutation of *Sulh al Ikhwān*, which comprises a *Muḥākamah* (comment and decision) on the disputed points between Muḥammad bin 'Abdalwahhāb and others, composed by Dā'ud bin Sulaimān, a scholar of Baġdād of the 13th century A.H.

Author: 'Abdallaṭif bin 'Abdurrahmān bin Ḥasan, a Mufti of Najd of the 13th century A.H., belonging to the Wahhābi school. In the preface he tells us that the above-mentioned *Sulh al Ikhwān* is not worthy to be called a *Muḥākamah*, as its author did not take an impartial view in that work, but rather himself took part against Muḥammad bin 'Abdalwahhāb. Hence the present work was written in refutation of the same. The passages from *Sulh al Ikhwān* are introduced by the words, **قال العوّاب** and the refutation by the word **الجواب**.

Beginning:—

الحمد لله الذي يعث في الاميين (رسولاً ينلو عليهم آياته ..... وقد رفع  
إلى رسالة سعادها على الاخوان فيها من تحريف الكلام والكذب على اهل  
العلم عن موافقة العَ  
•

The following note on the title-page indicates the author's name as well as the title of the work:—

منهاج التنزية و التقدیس فی الرد علی المبطل داؤد بن سلیمان بن  
چرجیس لشیخنا علامۃ الوقت مفتی الدین الفیضی ..... جلد الطیف  
ابن الشیخ عبد الرحمن بن حسن \*

The colophon runs thus:—

آخر ما وجدنا من هذا الكتاب المسمى بمناجاة التقديس في البر  
على داود بن سليمان بن جرجيس الخبيث •

The work seems to be rare, not being mentioned in any catalogue.  
Written in fair Naskh. Not dated; apparently 13th century

A.H.

## SHÍ'A THEOLOGY.

No. 591.

fol. 235; lines 24; size 10 x 7; 7 x 4.

تَامُ النَّعْدَةِ فِي أَثْبَاتِ الْغَيْبَةِ وَكَشْفُ الْحَمِيرَةِ

TAMĀM AN NI'MAH FĪ ISBĀT AL-  
GAIBAH WA KASHF AL HAIRAH.

(Designated, in Kashf al Hujub, fol. 120, Kitāb Al ̄Gaibah.)

A rare work, containing a detailed exposition of the Shí'a theory that Muhammad bin Ḥasan, the 12th and last Imām of their sect, is not dead, but is alive, though he is out of our sight. (This theory is called Al ̄Gaibah.) According to Shí'a belief, the above-mentioned Imām will reappear at the appointed time; and full particulars of when that time will be are given in the present work. In support of his theory, the author enumerates in detail cases of ̄Gaibah which have happened to other prophets, and quotes several Ḥadīṣ on the point. The present theory is criticised by Ibrāhīm Taimiyah, a Sunnī scholar (see No. 528 above).

In the preface, the author tells us that he was led to compose the present work because of the disbelief in Al ̄Gaibah of the people of Nishāpūr and their hesitation to accept the doctrine, and also because of a dream in which 'Ali (the 4th Caliph) urged him to write it.

Author: Abū Ja'far Muḥammad bin 'Ali bin Ḥusain bin Mūsā  
ابو جعفر محمد بن علي بن حسين بن موسى

(d. A.H. 381 = A.D. 991; see Lib. Cat., vol. v, part ii, No. 263).

Beginning:—

الحمد لله الواحد الفرد الصمد الحي القادر الحكيم ..... قال الشیعی  
 ابو جعفر محمد بن علی بن حسین بن موسی بن بابویه القمی .....  
 ان الذی دعانی الی تأییف کتابی هذا انی لما قضیت و طری من  
 زیارة علی بن موسی الرغی ..... رجعت الی نیساپور فلقت بها فوجدت  
 کثیرا من المختلفین الی من الشیعۃ قد حیرنهم الغیبة و دخلت فی امر  
 القائم علیه السلام الشیعۃ و عدلا عن طریق التسلیم الی الاراء و المخالفیں  
 \*

Only one other copy of the work is known to us, for which see  
 Berlin, No. 2721, where the work is designated  
 کمال الدین و تام الفعمة ..... فی آثیات الغیبة و کشف العبرة.

Written in fair Naskh. Dated A.H. 1044.

No. 592.

fol. 258; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

الاحتیاج

### AL IHTIJĀJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imāms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine, or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imāms, is to obtain support for the Shi'a theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imāmat and important legal points. The author, first of all, in an introduction to the work, upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'an, Ḥadīṣ and standard works.

Author: Abū Mansūr Ahmād b. 'Alī b. Abī Ṭālib at Tābrīzī. ابو منصر احمد بن علی بن ابی طالب الطبری. There are two authors

known as *Tabrasi*, one being our author, and the other *Radiaddin* at *Tabrasi* (d. A.H. 548 = A.D. 1153). Some authorities confuse the two, and have ascribed the present work to *Radiaddin*—as, for example, India Office, No. 166, and Broek., vol. i, p. 405. On the other hand, *Ibn Shahr 'Ashub* (d. A.H. 588 = A.D. 1192; see *Kashf al Hujub*, fol. 141), in his work, *Al Ma'ālim*, and the author of *Muntahā al Maqāl*, fol. 256, together with certain other biographers, are emphatically of the belief that *Abū Mansūr* is the author of the work. See *Kashf al Hujub*, fol. 8<sup>b</sup>, where the present point is discussed and the authorship of *Radiaddin* is rejected. The date of the death of *Abū Mansūr* is not given by his biographers; but it would appear that he belonged to the 6th century A.H. from the fact that he mentions *Abū Ja'far Mabdi*, a traditionist of the 6th century A.H., as one of the *Shaikhs* from whom he received direct transmission, as appears from the following passage on fol. 21<sup>a</sup>—

حدثني به السيد العالم العابد ابو جعفر محمد بن ابي حرب  
الحسيني المرغشي (رضي الله عنه) قال حدثني الشيخ الصدر ابوعبد الله  
جعفر بن محمد ..... قال حدثني الشيخ السعيد ابو جعفر محمد  
بن علي بن الحسين بن موسى بن يابوذه القمي الخ \*

Further, the above-mentioned *Shahr 'Ashub*, who died in A.H. 588 = A.D. 1193, refers to *Abū Mansūr* in words used only of the dead, which gives us reason to hold that he died before A.H. 588. *عَلَّاقَةُ الطَّلَبَةِ، الْكَافِي فِي الْفَتَنَةِ*, *فَضَالِّ الرِّسَوَاءِ* and *تَارِيخُ الْأَنَّةِ* are mentioned by his biographers. For the first two see *Kashf al Hujub*, fol. 112<sup>b</sup>, 142, respectively, and for the last two works see *Muntahā al Maqāl*, fol. 256.

الحمد لله المتعالي عن صفات المخلوقين الخ \*

For other copies of the work see India Office, No. 166; 'Asīfiyah Library, No. 542.

Written in good *Naskh*. Not dated; apparently 10th century A.H.

No. 593.

foll. 15; lines 15; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ; 5 x 2.

تجريده العقائد

## TAJRĪD AL 'AQĀID.

A well-known and useful, concise treatise on theology, divided into the following 6 Maqṣads:—

(i) الجواهر والاعراض (On the fundamental principles); (ii) اصول عامة (substance and accident); (iii) اثبات الصانع وصفاته (proof of the Maker and of His attributes); (iv) المبرة (the nature of the mission of a Prophet); (v) ایام (the nature of the mission of an Imām); (vi) المعد (the end of the world). Each Maqṣad is sub-divided into several Fasls.

Author: Abū Ja'far Nasiruddin Muḥammad b. Muḥammad b. al-Hasan at Tūsī, ابو جعفر محمد بن محمد بن الحسن الطوسي, the most prominent Shī'a scholar of Persia of his age, learned in scientific branches such as philosophy, theology, logic, astronomy and astrology. Most of his compositions are on these subjects, and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages; of which 25 Arabic works are mentioned in Brock., vol. i, p. 508. The author was the director of the astronomical observatory at Marāgā. He is also known as an active politician. It was on his advice that Ḥalākū Khān attacked Bāğdād; and he was the prime mover in the famous and lamentable events of A.H. 656, which ended in the slaying of the Caliph Muṣṭaṣim (A.H. 640-656 = A.D. 1242-1258), along with several thousand Abbasides, in Bāğdād. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqṣads of the work; but Agibeldin, the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqṣads in question were added by Ḥilli, (d. A.H. 726 = A.D. 1326; in regard to whom see No. 594 below), one of his pupils, who is generally regarded by the Sunnis as prejudiced against them. Cf. the following passage found in Cairo, vol. ii, p. ii:—

كان الناس مختلفين في أن هذا الكتاب (التجريده) لخواجه  
نصر الدين أم لا نسألت ابنه خواجة احبيل الدين عن ذلك قال كان  
والدي وضع إلى باب الامامة و تزوئي تكلمه ابن المظفر \*

Apart from the points disputed by the Sunnis, the work has been generally appreciated; and a number of scholars of both the Sunni and Shi'a sects have devoted careful study to it, and have produced commentaries, glosses, and annotations on it, to which Huj. Khal., vol. i, p. 63, refers, as follows:—

رَهْوَ كِتَابٍ مُشْهُورٍ اعْتَدَى بِهِ الْفَحْصُولُ وَ تَكَلَّمُوا فِيهِ بِالرِّدِّ وَ الْتَّبْوِيلِ الْعَمِّ

Tūsī (the author) was born at Tūs in A.H. 597 not in A.H. 607, as given by Brockelmann, vol. ii, p. 508, and by Huart in History of Arabic Literature, p. 321. He died in A.H. 672 = A.D. 1273. See Brock., loc. cit. Majlis vii of Majālis al Mu'minīn; Mujmal Fāṣīḥ, fol. 189<sup>b</sup>; Ḥabib as Siyar, vol. iii, part i, p. 60; Fawāt al Waṭayāt, vol. ii, p. 186; Muntahā al Maqāl, fol. 192; Browne, Literary History of Persia, vol. ii, pp. 484-6; Arabic Authors, p. 107. Dr. Rieu, in his Persian Cat., vol. ii, p. 441, is wrong in giving the date of Tūsī's death as A.H. 691.

Beginning:—

إِنَّمَا بَعْدَ حَمْدِ وَاجِبِ الْوَجُودِ ... سَيِّدَةِ بَنْجَرِيدِ الْعَقَالَدِ

For other copies of the treatise see Berlin, No. 1745; Leipzig, No. 109-21; Pet., No. 242; Bodl., vol. i, Nos. 129, 172, 520; Escr., Nos. 615, 641, 648, 687. The text has been printed along with printed commentaries on the work.

Written in Nasta'liq. Dated A.H. 1068.

No. 594.

fol. 135; lines 15; size 6 x 3½; 5 x 2½.

شَرْحُ تَجْرِيدِ الْكَلَامِ

SHARH U TAJRID AL KALAM.

(Designated, in Muntahā al Maqāl, Kashf al Mūrād.)

An incomplete copy of a commentary on the 3rd and 4th Maqāsids of the preceding treatise. A note written by some render on the title-page, running thus: *الْعَبَاتُ شَرْحُ تَجْرِيدِ جَمَالِ الدِّينِ الْمَطْفُورِ الْعَلَيِّ*, tells us that the present MS. is part of the commentary on Tajrid by Ḥillī. Passages from the text, which are quoted verbatim, are introduced by the word *أَعْلَمُ*, and the commentary on the same by the word *أَقُولُ*, which we know from Huj. Khal., vol. i, p. 63, was the system observed by Ḥillī in his commentary. Further, the passages quoted from Ḥillī's commentary by other commentators on Tajrid (see Nos. 594, 595, 797 below) are found verbatim in the present MS. We may, therefore, accept the statement

contained in the above-mentioned note that the present MS. is part of Hilli's commentary on *Tajrid*, composed in A.H. 694. The beginning of the commentary, as given in India Office, Nos. 471-14, 694, is as follows:—

الحمد لله القاهر سلطانه العظيم شأنه الحمد

The present incomplete copy begins thus:—

قال المقصد الثالث في ثبات الصانع تعالى وصفاته وآثاره وفيه  
حصول الأول في وجوبه تعالى الوجود (ال موجود ) ان كان واجبا فهو المطلوب  
و لا استلزم لاستحالة الدور والتسلسل اقول يزيد ثبات واجب الوجود تعالى  
و بيان صفاتة و بيان ما يجوز عليه و بيان ما لا يجوز و بيان افعاله و آثاره الحمد

Hilli, whose full name is as follows: *Ja'mālāddīn Ḥasan bin Yūsuf bin 'Alī bin Al Muṭahhir al Hillī*, *علي بن الطهير الحلي*, was a prominent *Shī'a* scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under *Tūsī* (see No. 593, above). Though Hilli is not regarded as the equal of *Tūsī* in philosophy and logic, yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among *Sunnīs* for his prejudice against them; and is criticised for the inappropriate language which he uses of the *Sunnīs* and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock., vol. ii, p. 164; *Muntahā al Maqāl*, fol. 92<sup>a</sup>; *Manhaj al Maqāl*, fol. 73<sup>a</sup>; *Habib as Siyar*, vol. iii, p. 112.

For another and complete copy of the commentary see India Office, No. 471-14. The work was lithographed in *Tehrān*, A.H. 1310.

Written in *Nastalīq*. Dated A.H. 1032.

Scribe: محمد قریانی

### No. 595.

fol. 144; lines 24; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$ .

تسدید القراءات

### TASDID AL QAWĀ'ID.

A very valuable copy of a commentary on *Tajrid* (see No. 593 above). The present is the earlier of the two famous commentaries

on the work by two well-known Sunni scholars, and is known as الشرح الفديه. (The old commentary.) The commentator praises the text and its author at length in his preface; but, on points of difference between Shi'a and Sunni doctrine, he does not fail to criticise the views of the author, and to point out his misapprehensions. The commentary proved itself specially useful to scholars; and scholars, both Sunni and Shi'a, have composed glosses on it and annotations. See Hāj. Khal., vol. i, p. 63.

By شمس الدين محمود بن عبد الرحمن الأصفهاني (d. A.H. 749 = A.D. 1348; see No. 521 above).

Beginning:—

الحمد لله المترصد بوجوب الوجود ..... و سعيدة بتصديق القواعد الخ

For other copies of the work see Leid, No. 2000; Br. Mus. Suppl., No. 182; India Office, No. 406.

The following colophon, and a note below the same, tell us that the present MS. was transcribed from an autograph copy of the commentary by Qādī Sirājaddin al-Hindi, one of the author's pupils.

The colophon runs thus:—

دفع الفراغ من تعليقه (من نسخة المصنف التي بخطه) يوم  
الاربعاء في السابع والعشرين سنة اربعين وثلاثين وسبعيناً

The note below the colophon runs thus:—

هذا الشرح بخط القاضي سراج الدين البندني تلبيه الشارح

The scribe, Qādī Sirājaddin al Hindi, whose full name is 'Umar bin Ishāq bin Ahmad, was a native of Delhi who, after completing his studies in India, left that country for Egypt, where he attended the lectures of the present commentator for a considerable period; and soon after he was appointed a Qādī of the place, and finally was raised to the rank of Chief Justice. He died in A.H. 773 = A.D. 1371: see Ad Durar al Kāminah, vol. ii, fol. 93; Rafat Isr, fol. 183.

### No. 596.

fol. 194; lines 27; size 9½ x 5½; 7½ x 4½.

The Same.

Another beautifully written copy of the preceding commentary. Written in Naskh, within gold-ruled borders. It bears a frontispiece.

A complete index of the contents in five foll., written by the scribe of the copy, is found at the beginning. Not dated; apparently 9th century A.H.

Scribe: شرف الحافظ الملقف بنجعس.

No. 597.

foll. 363; lines 23; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{4}$ .

الحاشية على تسديد القواعد

**AL ḤĀSHIYATU 'ALĀ TASDĪD AL QAWĀ'ID.**

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Ḥāj. Khal., vol i, p. 63.

By 'Ali bin Muḥammad, علی بن محمد, commonly called As Sayyid aṣ-ṣāḥib Sharif al Jurjānī (d. A.H. 816=A.D. 1413; see Lib. Cat., vol. v. part ii, No. 356).

Beginning:—

قوله اما بعد حمد واجب الوجود على نعمائه خص بالذكر من صفاته

العلى على ما هوا خص به اعني الوجوب ملائني الخ •

For other copies of the work see Berlin, Nos. 1748-50; Leipzig, No. 388; Br. Mus. Suppl., No. 183; India Office, Nos. 407-8; Cairo, vol. ii, p. 17.

Written in Nasta'liq. Not dated; apparently 9th century A.H.

No. 598.

foll. 389; lines 25; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3$ .

شرح تجريد الكلام

**SHARḤU TAJRĪD AL KALĀM.**

The second of the two well-known commentaries on, Al Tajrid referred to under No. 595 above, and known as الشرح العجده (the new

commentary), dedicated to Sultân Abû Sa'îd (A.H. 855-872=A.D. 1452-1467) of the Timûrid dynasty. The present commentary, besides incorporating the materials of Isfahâni's commentary, contains many useful explanations and critical notes, specially on the disputed points between the Shi'âs and Sunnis. This makes it a more comprehensive piece of work than Isfahâni's; and it has been much more often annotated than the latter, which testifies to its superior value as a work of reference. See Hâj. Khal., vol. i. p. 63.

عَلَيْهِ الدِّينُ عَلَيْهِ بَنُ مُحَمَّدٍ بْنُ عَلَيِّ بْنِ عَلَيِّ بْنِ مُحَمَّدٍ  
الْقُشْبِيُّ, the favourite scholar of Sultân Uluğ Big (d. A.H. 850-853=A.D. 1447-1449) of the Timûrid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Uluğ Big; and the author, in his boyhood, used to look after his falcons. Hence he is known as Qushbî (the falconer). Thus he gained the favour of Uluğ Big from his very boyhood. He studied under Qidîzâdah (d. A.H. 815=A.D. 1402) and many others. He completed his studies in Kirmân, where he composed a treatise on the Moon. On his return from Kirmân to Samarcand, he presented the treatise to Uluğ Big, who was famous for his devotion to Astronomy and Astrology. The Sultân's work on astronomical and chronological tables, under the title of جَدِيد سَلَعَانِي قُشْبِيٌّ, which was composed with the co-operation of the author, is looked upon as a standard work on the subject. The Sultân fully appreciated the treatise of the young scholar, and recognised his merits, and appointed him director of the Astronomical Observatory which he himself had erected in Samarcand. Qushbî, some time after Uluğ Big's death, came to Tabriz, and made himself known to Hasan, the Sultân of Tabriz. Hasan, marking the intelligence of our author, deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sultân Muhammad II (A.H. 855-886=A.D. 1451-1481) of the Ottoman dynasty. On the success of his mission, he received special recognition from both the Sultâns, and returned to Tabriz. Soon after, Muhammad II called our author to Constantinople. On his way there, he composed a work on Mathematics, which he entitled Risâlâ'l Muhâmmadiyah; and this he presented to the Sultân on his arrival. He was at first appointed the personal adviser of the Sultân; but his literary tastes led the author to request the Sultân for an appointment in the education service, and he was appointed Principal of the Madrasah Ayâ Şûfiyyah. He died in A.H. 879=A.D. 1474. See Brock., vol. ii. p. 234; Rieu, Persian Catalogue, vol. ii. p. 456; Hadâ'iq al Hanâfiyyah, p. 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus:—

لما بعد حمد واجب الوجود على نعمانه وصلوة وسلام على سيد  
ازميانه وامير احباته اى على الله واصحابه الذين هم موصوفون بالكرم  
واليزيادة \*

The preface of the commentary, as given in Hâj. Khul., vol. i. p. 63, begins thus:—

خير اکلام حمد الملك العلام الخ \*

For other copies of the work see Wien, No. 1535; Pet., Nos. 195, 229, 303; India Office, Nos. 409-16.

The present commentary was lithographed in Persia, A.H. 1274.

Written in good Naskh. Dated A.H. 932.

Scribe: قاسم بن زين العابدين.

Sayyid Saifdar Nawwâb of Patna presented the present MS. to the Library in A.D. 1906.

### No. 599.

fol. 296; lines 27; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3$ .

The Same.

Another copy of the preceding commentary, beginning like the above. Written in Nastâliq. Dated Hyderabad A.H. 1026.

Scribe: نظام الدين محمد "اللقب بملك العجمي".

### No. 600.

fol. 348; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

The Same.

Another copy of the same. Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century A.H.

## No. 601.

foll. 164; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another (but incomplete) copy of Qushji's commentary, containing the commentary on the 2nd Maqṣad of *At Tajrīd*, and corresponding to foll. 135–306 of copy No. 598 above.

Beginning:—

المقصد الثاني في الجواده والاعراض فيه فصل الاول في الجواده  
والاعراض قدم مباحثتها على مباحث الاعراض ان وجود الاعراض متوقف  
على وجود الجواده \*

Written in *Nasta'liq*. Dated A.H. 1267.

Scribe: محمد صادق السناني.

المقصد الثاني: على التعميد من شرح جمال الدين حسن بن يوسف بن علي بن الخطير العلبي tells us that the present MS. is a copy of the commentary on the 2nd Maqṣad of *At Tajrīd* by Ḥilli (see No. 594, above). On the strength of this note, the present commentary has been wrongly ascribed to Ḥilli in the Hand-list, No. 1216.

## No. 602.

foll. 116; lines 15; size  $8 \times 4\frac{1}{2}$ ;  $5 \times 2$ .

The Same.

Another incomplete copy of Qushji's commentary, covering the 3rd Maqṣad of *At Tajrīd*, and corresponding to foll. 306<sup>b</sup>–389 of copy No. 598 above.

Beginning:—

المقصد الثالث في اثبات الصانع تعالى وعفاته وآثاره فيه فصل  
الفصل الاول في وجوده تعالى الموجود ان كان ولجهما فهو المطلوب و الا  
استلزم لاستحالة الدليل والسلسل استدل على وجود الولجب تعالى بانه  
لا شك في وجوده الخ \*

Written in *Nasta'liq*. Dated *Shirāz*, A.H. 1076.

Scribe: محب علي ابن حاجي يوسف شيرازي.

## No. 603.

foll. 191; lines 17; size 10 x 7; 7 x 4.

الحاشية القديمة على شرح التجريدة

AL ḤĀSHIYATU AL QADĪMAH 'ALĀ  
SHARH AT TAJRĪD.

A very old copy of the first of the three glosses by Dawwānī on Qushjī's commentary (see No. 598 above), containing annotations of the commentary from the beginning to the chapter. مباحث اجمام فلكي The present gloss is commonly known as Al-Ḥāshiyat Al-Qadīmah, and is greatly esteemed by scholars. It was dedicated to Sultan Khalil Bāyandrī (A.H. 883-884 = A.D. 1478-1479).

By Muḥammad bin As'ad Aṣ-Siddiqi ad Dawwānī (d. A.H. 907 = A.D. 1501; see No. 550 above). Ṣadrādin, a contemporary scholar, on noticing the great popularity of the present gloss, attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qushjī's commentary (see No. 606, below), in which he criticised Dawwānī's work. Dawwānī, in reply to this challenge, composed another gloss (see No. 605 below). Again, Ṣadrādin wrote a gloss known as Al-Ḥāshiyat Aṣ-Ṣāniyah (see No. 607 below), in refutation of Dawwānī's second gloss. Finally, Dawwānī wrote a third gloss, fully criticising and refuting Ṣadrādin, to which Ṣadrādin failed to reply. Ḥāj. Khal., vol. i, p. 163, tells us that long after Dawwānī's death and some time after the death of Ṣadrādin, Gīyāṣuddīn (d. A.H. 949 = A.D. 1542; see No. 622 below), Ṣadrādin's son, composed a gloss in reply to Dawwānī's third gloss referred to above. Ṣadrādin failed to win superior fame over his rival; but, at the same time, he succeeded in securing recognition of his own merits.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على محمد و اصحابه  
اجمعين ..... قوله في الحاشية لم يرد به معيناً ثم اقول موارد بالزيادة  
في الجملة الزيادة بوجه ما و ذلك ليس معنى ثالثاً كما ظننه ثم \*

For other copies of the present gloss see Berlin, Nos. 1757-9; Br. Mus. Suppl., No. 184; India Office, Nos. 417-20; Rāmpūr, Nos. 95-99; 'Aṣīsiyah, No. 395.

Written in Nasta'liq. Foll. 1-30 are supplied in a later hand. Dated A.H. 974. A note on the title-page tells us that one Qādi

Ġulām Muṣṭafā purchased the present MS. at Shāhjahānābād in the reign of Farrukh Siyar (A.H. 1124-1131 = A.D. 1713-1719).

No. 604.

fol. 100; lines 27; size  $9 \times 6$ ;  $8 \times 3$ .

The Same.

Another copy of the same, having marginal notes throughout.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 605.

fol. 366; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

العاشرة الجديدة على شرح التجوين

AL ḤĀSHIYAT AL JADĪDATU 'ALĀ  
SHARH I AT TAJRĪD.

The second of the three glosses of Dawwāni on Qushījī's commentary (for some account of which see No. 603 above), extending up to the chapter مائة. The present gloss was composed in A.H. 800, in reply to Ṣadraddin's first gloss (see No. 606 below).

Beginning:—

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ..... اللَّمَّا أَهْدَى الصَّرْطَ الْمُسْتَقْبِلِ ..... وَبَعْدَ فَلَمْ يَقْتُلْ فِي سَالِفِ الزَّمَانِ حَوَاشِي عَلَى شَرْحِ  
التجوين الْجُدِيدِ الْجُدِيدِ \*

Dawwāni tells us, in the preface, that he was not desirous of replying to Ṣadraddin, since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Ṣadraddin; but repeated requests of his friends compelled him to compose the present gloss, in reply to Ṣadraddin. Ṣadraddin's words are introduced verbatim with the word قوله, and Dawwāni's refutations with the word اقول.

For other copies of the work see Āṣīfiyah Library, No. 357; Rāmpūr, Nos. 98-99.

Written in good Nasta'liq. Dated A.H. 1109.

Scribe: محمد اعظم فاروقی.

## No. 606.

fol. 147; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الحاشية الأولى على شرح التجريد

AL HĀSHIYAT AL'ULĀ 'ALĀ SHARH  
AT TAJRĪD.

The first of the two glosses on Qushjī's commentary, written by Sadraddin in reply to Dawwānī. The present work was written in refutation of Dawwānī's first gloss (see No. 603 above), and was dedicated to Sultan Bayazid (A.H. 886-918 = A.D. 1481-1512) of the Ottoman dynasty.

صدر الدين محمد العيني الشيرازي، a noble and scholar of Shiraz, known for his merits in theology and philosophy. He was born in Shiraz, A.H. 828; and was assassinated by Bāyandarī Turkamān in A.H. 903 = A.D. 1497, and not in A.H. 930 = A.D. 1523, as given in *Haj Khal.*, vol. ii, p. 200; *Kashf al Hujub*, fol. 49. See for his life *Majlis* vii of *Majális al Mu'minīn*; *At Ta'liqāt al-Saniyah*, p. 39; *Brock.*, vol. ii, p. 204.

Beginning:—

صدر كلام ارباب التجريد ..... حمد ثوب بالابناء تقدس من مشاركة  
الامثال والاكفاء ..... و بعد فيقول الفقير العقير الشهير بصدر الحسيني  
الشيرازي شرح الله عدرا ورفع قدرة المغ \*

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Sadraddin, No. 607 below), runs thus:—

قد املئت لك ايها الذي المحقق الوحدي على شرح الجديد  
للتجرید ..... و التمس منك ان لا تغادر على انكاره قبل التأمل ..... ثم  
عليك الانكار والاعتراف ..... هو العلم بالحوال المبدأ والمعاد المغ \*

Between the words *اعتراف* and *هو العلم*, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above.

No other copy of the work is known to us. Written in *Nasta'liq*. Dated A.H. 1107.

The following note on the title-page tells us that one Mir Muham-mad Hādi Ḥusain, an Indian scholar, who lived in the reign of Aurangzib, asked his son, Muham-mad Ibrāhīm, to make the

present copy of the gloss ; and he completed the transcription in A.H. 1087 at Shāhjahānābād :—

میر محمد هادی حسین عفی عنہ ابن حاشیہ را در شاه جهان آباد در سنه ۱۰۸۷  
استنکاب نموده ما بر قرایه از عربیز بر خوره از قرآن العین محمد بن ابراهیم عالی عموده \*

This note is attested by the seals of both the scholars mentioned above, that of Mir Muhammad Hādi Husain being affixed above the note and that of Muhammād Ibrāhīm at the end.

No. 607.

fol. 323 ; lines 28 ; size  $9\frac{1}{2} \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 3$ .

الحاشیة الثالثیة على شرح التجزید

AL HĀSHIYAT AS ŞĀNIYAH 'ALĀ  
SHARH AT TAJRĪD.

The second of the two glosses by Sadraddin *ash-Shirāzī*, written in reply to Dawwānī's second gloss, No. 605 above. The present gloss was also dedicated, like the first, to Sultān Bāyazid. After the common beginning quoted in the notice on No. 606 above, the present gloss runs thus :—

قد كتبت كتبت اولا على الشرح التجزید ما سمعتني في المذاه  
المطالعة و آوان المباحثة و المناظرة ثم لاح ظي انه يقع بعض الجلة اشتباہ  
... و آن بعضا من عمقاء الطلبة عن صوب الاستعانة يتحول نینظر الى من يقول  
لجعلة شانه ولا ينظر الى ما يقول انما

For other copies of the work see India Office, Nos. 424-25 ;  
Munich, No. 205.

Written in *Nasta'liq*. Not dated ; apparently 11th century A.H.  
Foll. 1-2 are supplied in a later hand.

## No. 608.

foll. 280; lines 17; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

الحاشية على حاشية الدواني

## AL HĀSHIYAT 'ALĀ HĀSHIYAT AD DAWWĀNI.

A detailed annotation of Dawwāni's first gloss (No. 603 above), containing also an independent gloss on that portion of Qushjī's commentary (No. 598 above), which was not dealt with by Dawwāni. The quotations from the text of At Tajrid (No. 593 above) are introduced by the words **كَلِ المَصْنُف**. Passages from Qushjī's commentary are introduced by the words **كَلِ الشَّارِج**, and quotations from Dawwāni's gloss by the word **قَوْلَة**.

By **مِرزا جان حبيب الله الشواري** Shirāzī, a well-known scholar of Shirāz and a pupil of Dawwāni, who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994 = A.D. 1586: see Brock., vol. ii, p. 414; Hāj. Khal., vol. i, p. 163; Raḍat al Jannāt, p. 205.

Beginning:—

كَلِ المَصْنُف امَا بَعْدَ حَمْدٍ وَلَجْبٍ اِنْجُودٍ عَلَى نَعْمَانٍ اَقْوَلْ

لَنْ يَعْلَمْ فِي تَرْكِ الْمَوْرِفِ هَبْنَ اِيمَانْ لَطِيفِ الْخَمْرِ

For other copies of the work see Berlin, No. 1761; Br. Mus., No. 387; India Office, Nos. 421-22; Rāmpur Library, Nos. 104, 106; 'Āṣīfiyah Library, No. 8.

Written in Nasta'liq. Dated A.H. 1012.

## No. 609.

foll. 128; lines 17; size  $7\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

Another (but incomplete) copy of the preceding work, beginning abruptly thus: **كَلِ الشَّارِج تَذَكِيرُ الصَّمْبُرِ بِاعْتِيَارِ اِنْجِبُرِ لَعْلَهُ الْكَتَهُ فِي تَذَكِيرِ** + **الْفَصَمْبُرِ هَبْنَ الْخَمْرِ** + and corresponding to foll. 204-276 of the preceding MS.

Written in Nasta'liq. Dated A.H. 982.

Scribe: نور الله بن شرف الحسيني الشوستري, one of the most prominent Shi'a scholars of his age, who died in A.H. 1019=A.D. 1610: see No. 623 below.

No. 610.

fol. 196; lines 27; size  $6\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2$ .

الحاشية على حاشية مرتضى جان

AL HÂSHIYAT U 'ALÂ HÂSHIYATI  
MIRZÂJÂN.

A collection of detailed notes on Mirzâjân's annotation (No. 608 above) as well as on Dawwâni's gloss (No. 603 above), composed in Isfahan, A.H. 1064. The main object of these notes, as stated by the author, is to correct the frequent mistakes committed by Mirzâjân.

By Husain bin Jamâladdin Muhammad al Khûnsâri حسین بن جمال الدین محمد الخونساری, a well-known scholar of Persia of the 11th century A.H., who flourished in the reign of Shâh Sâfi (A.H. 1038-1052=A.D. 1629-1642). He was specially recognised in his own age for his merits in philosophy, logic and theology. He died in A.H. 1098=A.D. 1686. See Bûhâr Lib. Cat., vol. ii, No. 210. The date mentioned in Kashf al Hujub, fol. 49<sup>a</sup>, viz., A.H. 1113, is manifestly incorrect.

Beginning:—

الحمد لله رب العالمين و الصلاة على خير خلقه محمد و آله و أله اجمعين  
قوله لا يبعد ان يقال في ترك الموصوف ايماء طيف الى اخر الحاشية  
يمكن توجيه الحاشية بوجوه الماء .

Written in good Naskh, within gold-ruled borders. Not dated: apparently 11th century A.H.

No. 611.

fol. 72; lines 25; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

The Same.

Another copy of the preceding work in two volumes, of which the present MS. contains the first, beginning like the preceding copy, اهل احتمال مما هم حبیبین علی ماده القائم نندیم— It corresponds with foll. 1-137 of No. 610 above.

## No. 612.

fol. 311; lines 25; size  $8\frac{1}{2} \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

## VOL. II.

Continuation of the preceding volume, beginning thus:—

قوله فيعد ان المركبات الخيالية قبل يمكن ان يكون العصر اغانيا الى  
 MASOUI المركبات الخيالية من المعدومات الممكنة الخ •

Corresponds with fol. 137<sup>b</sup>-196 of No. 610 above.

It is stated, at the end, that the present copy in two volumes is  
 a transcription of an autograph copy, bearing the following colophon,  
 which tells us that the work was composed in Isfahān, A.H. 1064:—

قد وقع الفراغ من تصويدة ..... سنة اربع وستين و الف على بد  
 مؤلفها الفقير الراجبي عفوريه حسين بن جمال الدين محمد البخنساري •

Written in fair *Naskh*. Not dated; apparently 13th century A.H.  
 Scribe: ابن شيخ قطب الدين الجيلاني.

Muhammad Bakhsh, the father of the founder of the Library, in  
 the following autograph note in Arabic, remarks that he purchased  
 these two volumes at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الى ملك افل العباد و احوجه يوم يناد مناد  
 الفقير العظيم محمد بخش خلن بالبیع السلطانی اعني بذاك نیلام  
 الا نجیر بزیة فی تاریخ عشرين جمادی الدائیة سنة الف و مائین اثنا  
 و ثمانین من المیجرة الابورید •

## No. 613.

fol. 79; lines 25; size  $10 \times 6$ ;  $7 \times 5\frac{1}{2}$ .

الحاشیة على الحاشیة القدیمة

AL HĀSHIYAT U 'ALĀ AL HĀSHIYAT  
 AL QADIMAH.

An incomplete copy of an annotation of Dawwānī's gloss, No.  
 603 above.

By Jamāl ad-Dīn Muhammād ash-Shirāzī  
 scholar of Shirāz.

A copy of the present work is noticed in Râmpûr, No. 105; but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers, however, in the present work to Dawwâni (*d. A.H. 907 = A.D. 1510*) as his teacher, from which we may conclude that he himself was a scholar of the 10th century A.H. Jamâladdin, on fol. 12<sup>b</sup>, points out in the following passage that, in regard to certain points of philosophy, Dawwâni contradicts himself in two of his works, viz., in his gloss No. 603 above, and in *Sharh Hayâkil an Nûr* (see Hand-list, No. 1901):—

وَالْعَجْبُ مِنِ الْسَّنَدِ قَدْسَ سَرَّهُ ادْعَى فِي حِوَاشِي التَّجَزِيِّ يَدِهِ انْ  
أَعْوَادَ الْمَقْوَلَةَ الْحَرَكَةَ لِبَدَانَ تَكُونُ بِالْقُوَّةِ وَفِي شِرْحِ هَيَا كُلُّ النُّورِ لِبَدَانَ  
تَكُونُ الْأَنْوَادُ فِي نَفْسِ الْأَمْرِ حَتَّى يَصْحُحَ الْعِلْمُ الْخَيْرُ

The fact that Mahmûd ash-Shirâzi, in referring to Dawwâni in the present work, employs the word قدس سرّه (used always of the dead), at once suggests that the present annotation was composed after Dawwâni's death in A.H. 907.

Beginning:—

قَوْلُهُ قَدْسَ سَرَّهُ لَمْ يَرِدْ بِهِ مُعِينًا إِلَّا اتَّلَمَ أَنْ سِيدَ الْمُحَقَّقِينَ قَدْسَ سَرَّهُ  
لَمَّا رَأَى أَنَّ الْمُتَعَارِفَ فِي الْمُخَطَّبِ تَوْجِيهَ الْصَّلَوةَ بَعْدَ الْبَنْيَ عَلَى اللَّهِ  
تَلَيْهِ وَسَلَّمَ إِلَى الْمُتَعَدِّدِ عَلَى طَرِيقَتِي الشِّيَعَةِ وَأَهْلِ السَّنَةِ إِرَادَانِ يَعْهَدُ  
كَلَامَ الْمُحَقَّقِ إِلَّا

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 614.

fol. 158; lines 16; size 7 x 4½; 4½ x 3½.

الحاشية على حاشية الخضرى

AL ḤÂSHIYAT U 'ALÂ HÂSHYAT AL  
KHIDRÎ.

An annotation of the gloss of Khidrî, a scholar of the 9th century A.H., on the 3rd Maqâd of At Tajrid (see No. 593 above) and the commentary by Qushji (see No. 598 above) on the same. For a copy of Khidrî's gloss see Berlin, No. 1762. The present annotation was dedicated to Sultân Sulaimân (A.H. 1077-1103 = A.D. 1666-1694), a Persian king of the Safavid dynasty.

By *Mirzā Muḥammad bin Ḥasan* *ash Shirwāni* (میرزا محمد بن حسن الشروانی), commonly called *Mullā Mirzā* (ملا میرزا), a pupil of *Khūnsāri* (see No. 610 above). The present annotation and its author are mentioned in *Kashf al Hujub*, fol. 48; but the date of the author's death is not given. From the fact that he was a pupil of *Khūnsāri* (d. A.H. 1098), and that he dedicated the present annotation to *Sultān Sulaimān*, as mentioned above, we may conclude that he flourished in the 11th century A.H.

Beginning :—

خير ما يوشع بد معاعد الكلام ... احمد لله الذي تفرد بالتجريد ...  
 كتاب التجريد من مصنفات ... نصير املة و الدين ... و شرحه الجديد  
 لفروشجی ... وكانت المحواشی الخضراء عليه ... و هي مع ذلك مغلقة  
 ... فلظمرت ما خفی من اسرارها ... فی أيام الدولة الفاخرة ... ابو المظفر  
 شاه سلیمان الحسني الموسوي و جعلته تحفة لحضرته البویة الخ \*

The present copy is defective at the end.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

No. 615.

fol. 160; lines 32; size  $10\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3$ .

الحاشیة على شرح التجرد

AL HÂSHIYAT Ú 'ALÂ SHARH  
 AT TAJRÎD.

A very useful critical gloss on the first *Maqṣad* of *At Tajrid* (No. 593 above), which deals with the *اعور العامة* (fundamental principles). The author quotes the following commentaries and glosses, viz. *Hilli*'s commentary, No. 594 above; *Qushjî*'s commentary, No. 598 above; *Isfahāni*'s commentary, No. 595 above; *Sayyid Sharif*'s gloss, No. 597 above; *Dawwāni*'s glosses, Nos. 603, 605 above; *Sadraddin*'s glosses, Nos. 606, 607 above; *Mirzājān*'s gloss, No. 608 above; *Mahmūd *ash Shirāzi**'s gloss, No. 613 above; and a gloss by one *Shāh Fathallāh*, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of

reference. The fact that he quotes Mirzā Muḥammad Astrābādī (d. A.H. 1028=A.D. 1618) thus: سمعت هذا من عالى بعضه صوراً محمد الاسترابادي مد ظله, and employs, in referring to him, the phrase used of living persons, viz., مد ظله, gives us reason to hold that he was a scholar of the 11th century, A.H.; and that the gloss was composed in or before A.H. 1028. The writer of the gloss frequently refers to his teacher, without mentioning his name, and always in the words: افاد مد ظله or قال الاستاذ. The fact that he employs, in referring to his teacher, the same phrase (مد ظله) which he uses for Mirzā Muḥammad in the passage quoted above, gives us some reason to think that Mirzā Muḥammad was his teacher. On fol. 72<sup>a</sup> he mentions Shāh Faṭḥallāh مذا ما سمعت عن استاذنا فتا عن استاذ: as a teacher of his teacher, thus: شاه فتح الله; and on fol. 46 he refers to a literary dispute between the above-mentioned Shāh Faṭḥallāh and Mirzājān (d. A.H. 994=A.D. 1585; see No. 608 above). The wording of the preface and his support of Shi'a doctrines at once suggest that the writer of the gloss was a Shi'a scholar.

Beginning:—

الحمد لله رب العالمين وعلى الله على محمد و على آله الطاهرين  
 قال المصنف رحمة الله اما بعد حمد واجب الوجود على نعماته ائما  
 ام يصدر كتابه بحمد الله و سبحانة قبل قوله اما بعد كما هو دأب المصنفين  
 بوجبين احدهما الابجاز باشعار بدلائل المذكورة في هذا الكتاب و اثبات  
 احطالب وهذا نوع من براعة الاستفهام النج •

In A.H. 1165, one Ḥāfiẓ Rahmat Khān was in possession of the present MS.; as appears from a note on the title-page, followed by his seal, dated A.H. 1165.

A seal, dated 1182, of one Muḥammad Ṣibgatallāh Khān is found on the title-page.

The title-page also bears two 'Arqādīdās, dated A.H. 1192, 1198, respectively.

Written in fair Naskh. Not dated; apparently 12th century A.H., in or before A.H. 1165.

## No. 616.

fol. 136; lines 23; size  $10\frac{1}{2} \times 6$ ;  $7 \times 3$ .

تقىدات ملا حسین بعـدـادـي

TAQ'IDAT U MULLÂ HUSAIN  
BAĞDÂDÎ.

Another gloss on the 1st Maqṣad of At Tajrid (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Husain al Bağdâdî ملا حسین بعـدـادـي, a Shī'a scholar of Bağdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of *Kashf al Hujub*, on fol. 105<sup>a</sup>, mentions our author's son, Darwišh 'Ali, and his work, *Ġunyat al Adib*; but he does not provide us with the date of death of Darwišh 'Ali, or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work, refers to his teacher (without name) as follows: افاد مدعله or قال الاستاذ, and on fol. 35 mentions *Şâh Fathallâh* as a teacher of his teacher, thus: افاد مدعله ناقلا عن استاذة شاه فتح الله ان ضمير يرجع يمكن ان يرجع الى المندرى gives us every reason to believe that he was a contemporary of the author of gloss No. 615 above, and hence was a scholar of the 11th century A.H. The latter author also refers to *Şâh Fathallâh* as a teacher of his teacher, and uses the same phrases in referring to his own teacher (افاد مدعله or قال الاستاذ); from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS., viz., A.H. 1062, tells us that the work was composed before that year.

Beginning:—

قال المصنف رحمة الله اما بعد حمد واجب الوجود على نعماه  
اعلم انه رحمة الله تعالى عدل في عذر كتابه عن الاسلوب المسمى و اختار  
اسلوب غريبا ... قال الاستاذ مدظله في ترك الموصوف اشارة الى ان ذاته  
لانتقل بمعنى النجع

Written in *Şahsi-ü-âmiz Nasta'liq*.

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## No. 617.

fol. 220 ; lines 21 ; size 8 x 5½ ; 6 x 3.

شوارق الالهام  
SHAWĀRĪQ AL ILHĀM.

A commentary on the 1st Maqṣad of *At Tajrid* (No. 593 above), explaining difficult passages and points of philological and theological interest.

عبدالرزاق بن علي بن الحسين الراجزي By 'Abdarazzāq bin 'Alī bin al Ḥusain al Lāhiji, a well-known scholar of Persia of the 11th century A.H. He was a pupil of Ṣadraddin aṣḥ Shīrāzī (d. A.H. 1050 = A.D. 1640; see No. 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great *Diwān*. His poetical name is *Fayyād*. He was a favourite scholar of Shāh 'Abbās II (A.H. 1052–1077 = A.D. 1642–1666), of the Ṣafavid dynasty of Persia, to whom he dedicated his Persian work on theology, *Gauhar i Murād* (for copies of which see Persian Hand-list, No. 1316; Rieu, Persian Cat., vol. i, p. 32). The date of the present commentator's death is not mentioned by his biographers. The fact that, as stated above, he dedicated one of his works to Shāh 'Abbās II, who did not succeed to the throne until A.H. 1052, suggests, however, that he died somewhat later than the year, A.H. 1050, mentioned by Dr. Hidāyat Ḥusain; see Būhār Library Cat., vol. ii, p. 102, where an annotation of Khidrī's gloss (see No. 614) by the present commentator is mentioned.

Beginning :—

ربنا افتح ببنا و بين قومنا بالحق و انت خير الفاتحين اما بعد  
الحمد لله الذي هدانا لبنا و ما كنا لنبتني لو لا ان هدانا الله ...  
فيقول العبد الراجي و بباب رب المتجبي عبد الرزاق بن علي بن حسین  
الراجزي ... و سميت بشوارق الالهام في شرح تجريد الكلام الخ.

The present work is only mentioned in *Kashf al Ḥujub*, fol. 48; but it has been printed in Tīhrān, A.H. 1280.

Written in fair *Naskh*. Dated A.H. 1233.

## No. 618.

foll. 167 ; lines ; size  $9 \times 5\frac{1}{2}$  ;  $6 \times 3$ .

معارج الفهم

## MA'ĀRIJ-AL FAHM.

A commentary by Jamāladdin Ḥasan bin Yūsuf al Hillī (d. A.H. 726 = A.D. 1326; see No. 594 above) on his own concise text-book of theology, called *Nazmal Barāhīn*.

Beginning :—

الحمد لله على ما اولانا من التوفيق و هدانا الى سواه  
 السبيل ..... اما بعد اما و نفنا الله فيما سلف من الاوقات باملاه مقدمة  
 في علم الكلام ..... و سميئناها بنظم البراهين ..... رأينا ان املي شرحا  
 وسميناها بمعارج الفهم الخ .

The beginning of the text runs thus :—

الحمد لله الواحد في ذاته المنفرد في عفانه الخ .

Hilli tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students; hence the present commentary.

مَا كَتَبَ بِمَوْسُومٍ بِمَعَارِجٍ  
 الْفَهْمُ فِي شَرْحِ النَّظَمِ وَهُوَ نَظَمُ الْبَرَاهِينِ فِي اصْوَلِ الدِّينِ كَلَّاهُمَا مِنْ مَصْنُوفَاتِ  
 النَّعْرِيرِ الْعِلْمِ حَجَّةُ الْخَاصَّةِ عَلَى الْعَامَةِ مَلْكُ الْمُشَائِخِ وَالْمُعْتَقِلِينَ سُلْطَانُ الْأَفَاضِلِ  
 وَالْمُدَقَّقِينَ رَكْنُ الْإِسْلَامِ وَالْمُسْلِمِينَ جَمَالُ الْحَقِّ وَالْمَلَهُ وَالْدِينِ ابْنِ مُنْصُورِ  
 حَسَنِ بْنِ الشَّيْخِ الْفَقِيْهِ الْمُعْدِدِ سَدِيدِ الْمُلْهَةِ وَالْدِينِ يَوْسُفِ بْنِ الْمُظْهَرِ الْعُلَيْ

indicates the title of the work as well as its author's name.

On the margin of the title-page, the following saying of 'Ali, the 4th Caliph is quoted :—

قَالَ أَبْيَرُ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ كَتَبَ هَذِهِ—  
 الْعُرُوفُ عَلَىٰ كِتَابِهِ فَيَكُونُ قَادِرًا عَلَىٰ مَظَالِعِهِ .

الآن لـ ٢٢٢

Another note, followed by a seal dated A.H. 1150, tells that the MS. was for some time in the possession of Mirzā Muḥammad, commonly called Ṅāqā Mirzā, a noble of the court of Muḥammad Shāh (A.H. 1131-1161 = A.D. 1719-1748).

For other copies of the commentary see Berlin, No. 1796; India Office, No. 4711-6.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 619.

fol. 198; lines 32; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3$ .

كتاب الألفين

KITÂB AL ALFAIN.

A work containing 2,000 arguments, of which the first one thousand are in support of the claim of 'Ali to the Khilâfat, and the rest in refutation of Sunni arguments in favour of the claims of the first three Caliphs. The present copy, which is defective at the end, contains only 1,019 arguments, corresponding to pp. 1-260 of the Tîhrân (printed) edition, dated A.H. 1248.

Author: Jamâladdin Hasan bin Yûsuf al Hillî (d. A.H. 726 = A.D. 1326; see No. 594 above).

Beginning:—

الحمد لله مظہر الحق بنصب الادلة الواضحة الخ

The work is not mentioned in Brock.; but it was printed in Tîhrân, A.H. 1248.

Written in good Naskh. Dated A.H. 1124.

Scribe: محمد علي بن ملا عبد حسن كرماني.

No. 620.

fol. 169; lines 16; size  $7\frac{1}{2} \times 4$ ;  $5 \times 2\frac{1}{2}$ .

اللّوامع المقدادیہ

AL LAWÂMI' AL MIQDÂDIYAH.

(Designated in Brock., vol. ii, p. 199, Al Lawâmi'  
Al Ilâhiyah fi Al Mabâhiq Al Kalâmiyah.)

A rare work on the philosophical views and theological theories relating to metaphysics, dispensations of the prophets, Imâmat, and the beginning and end of the world, divided into 11 Lâmi', each of which is sub-divided into several Fâzîl.

Author: Miqdâd bin 'Abdallâh bin Hûsain bin Muhammâd as-Sîyîrî Al Asâdi, a

Shi'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on *Nahj al Mustarshid* of *Hilli* (*d. A.H. 726=A.D. 1326*; see No. 594 above). He composed a commentary on the *Qur'an* known as *Kanz al 'Irfān*. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers; but Brock, in vol. ii, p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804=A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:—

وَالْمَسْؤُلُ مِنَ السَّادَةِ الْعُلَمَاءِ وَالْأَئِمَّةِ الْفَضَلَاءِ مَنْ يَقْفَ عَلَيْهَا عَلَمًا عَلَى  
هَذَا الْكِتَابِ أَنْ يَصْلُحَ مَعْسِمَةً أَنْ يَجْعَدَهُ فِي الْكَلَامِ مِنَ الطَّغْيَانِ وَفِي الْفَطْنَامِ  
مِنَ السَّهْوِ وَالْفَسِيلِ وَأَنْ يَسْتَرِهِ بَدِيلَ الْعَفْوِ وَالْغَفْرَانِ وَالْعَفْوُ عَنْدَ كُرَمِ النَّاسِ  
سَامِرُ ... وَالْحَمْدُ لِلَّهِ وَحْدَهُ ... وَقَعَ الْفَرَاغُ مِنْ تَصْنِيفِهِ يَوْمَ الْإِرْبَاعِ تِسْعَ  
عَشَرَ شَهْرَ جُمَادَى الْأُولَى سَنَةَ أَرْبَعَ وَتِنْعَمَةً وَكَتَبَ مَصْنَفَهُ بِعِدَ مَقْدَادٍ  
بْنِ عَبْدِ اللَّهِ الْأَسْدِيِّ غَفْرَانَ اللَّهِ لَهُ وَلِوَالِدِيهِ \*

The author of *Kashf al Hujub*, on fol. 136<sup>b</sup>, mentions another work of our author known as *Al Masi'il al Miqdādiyah*.

Beginning:—

السَّجَاتُ لِجَلَالٍ مُبْدِعٍ اَنْطَقَ بِآيَاتٍ وَجُوبٍ وَجُودَةٍ هُوَيَّاتُ الْشَّيَّاءِ  
وَلَتَقِيَّ تَيَارَ بَحْلَرِ الْوَهَيْنَةِ عَقْوَلَ الْعَقَلَادِ الْخَ \*

The present copy is defective for the want of some folios containing certain portions of the preface, as well as a portion of the 1st *Lāmi'*. Only one other copy of the work is mentioned, viz., in Munich, No. 153.

Written in fair *Naskh*. Dated A.H. 1056.

No. 621.

fol. 336; lines 22; size 10 x 7; 8 x 3.

المَجَلِيِّ مَرَاةُ الْمَنْجَى

AL MUJALLI U' MIR'AT AL MUNJI.

A rare commentary on the commentator's own work, *Masālik Al Afhām*, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers, and specially between the mystic theories of the Sūfis and the theories of the Intuitionists (Ishraq'in). The author removes apparent differences between them by means of explanations based on reliable works of theology, Sūfism and philosophy, and maintains that the difference is one of technical phraseology only; whereas, at bottom, the sense is the same. Points upon which the philosophers and Sūfis are in agreement, whenever these have any indirect bearing on Shi'a views, are used to support the latter. The work is divided into a Muqaddimah, two Qisims, and a Khātimah. Regarding the composition of the present commentary, the author tells us that in A.H. 894, after his return from Mecca to 'Irāq, he found a very eager desire on the part of the students to master the text of his work, *Masālik al Aṣlām*, and the gloss, *Nūr al Munjī*, composed by him on the same; and being repeatedly asked by them for a detailed explanation of the text and the gloss, he composed the present commentary in A.H. 896.

محمد بن علي بن ابراهيم بن ابي جعفر، a famous Shi'a scholar, who flourished in the 9th century A.H. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic; and produced some useful works on these subjects. He obtained special fame for his success in a disputation, held at *Mashhad* in A.H. 878, with *Mullā Harawi*, a Sunni scholar, on the *Khilāfat* question and some other points relating to jurisprudence. For a full account of this, see *Manāzir Jumhūriyah*, a Persian work, a copy of which is mentioned in *Būhār Library*, vol. i, No. 114; also *Majlis V* of *Majālis al Mu'minīn*. Another work of this author on theology, known as *Zād al Mu'safirin* (زاد المسافرين), is specially esteemed. See, for his life and works, *Rawdat al Jannāt*, p. 523; *Nāma'i Dānišwarān*, p. 733; Brock., vol. ii, p. 200.

Beginning:—

اللهم يا ذا المن الجسيم و الطول العظيم ..... ثم الفت الرسالة  
الموسومة *مسالك الافهام* في علم الكلام ... وكتبت على مواجه منها حاشية  
وافية ... بعض السادة ... المؤرخ المنجبي ... فلما قدمت العراق وكانت  
القيمة المباركة من مملة المشافهة سنة اربع و تسعين و ثمانمائة ..... اشتغل  
بعرا أنهاو تحصيل معانيها جماعة من اعيان الطلبة و اذ حمروا على استخلاص  
مطالبها ..... لاني قد جمعت في اكثر مسائلها و مسلك مباحثتها

يبين ففي الكلام و الحكمه و طبقت بينهما احسن تطبيق ثم في كثير من المواتع على طريق الشرقيين من الحكماء و اهل الله من صوفية العلماء ... فالتمسوني ان اعطي لهم تلك النكبات الخ .

For another copy of the work see Bûhar Lib. Cat., vol. ii, No. 96.

Passages from the text are introduced with the word *قوله* ; passages from the gloss with the word *قول* ; and explanations of those passages with the word *اقول*.

Written in *Nasta'liq*. Dated Isfahân A.H. 1067.

No. 622.

fol. 198 ; lines 15 ; size 9 x 4 ; 4½ x 2.

كتف الحقائق المحمدية

KASHF AL HAQÂ'IQ AL  
MUHAMMADIYAH.

A detailed commentary on the treatise of Sadraddin *ash-Shirâzî* (d. A.H. 930 = A.D. 1523; see No. 605 above), called *Risâlat fi Ijbâl al-Wâjib*, dealing with the divine nature and attributes, which Sadraddin composed in competition with Dawwâni (d. A.H. 907 = A.D. 1501; see No. 603 above), who had written a treatise with the same title on the same subject.

By *Giyâşaddin Maṣûr bin Muhammâd al-Ḥusainî*, منصور بن محمد الحسيني, son of the above-mentioned Sadraddin. Like his father, he was known for his special merits in philosophy, theology and logic; and is the author of several works. He died in A.H. 949 = A.D. 1542; see Brock., vol. ii, p. 414; Majlis VII of *Majâlis al-Mu'minîn*.

Beginning:—

يا عباد الدين المستعيثين نسألك كشف الحقائق و الاطلاع على بدائع الاسرار ..... و بعد فان العبد الانس بعلوه الانس عن سواه عباد منصور الحسيني ..... سميت شرحي هذا بكشف الحقائق المحمدية الخ

A copy of the text, without the preface, is noticed in India Office, No. 468. The beginning of the text, as given in the present commentary, runs thus:—

لَا إِلَهَ إِلَّا هُوَ أَكْبَرُ الْإِسْمَاءُ الْحَسَنَىٰ مِنْهُ الْبَتْدَاءُ وَبِهِ الْبَقَاءُ وَإِلَيْهِ الرَّجْعَىٰ  
..... فَهَذِهِ رِسَالَةُ فِي أَثْبَاتِ الْوَاجِبِ الْدَّارِيِّ وَعِفَافِهِ الْحَسَنَىٰ ... الْفَصْلُ  
الْأَوَّلُ فِي أَثْبَاتِهِ تَعَالَىٰ •

No other copy of the commentary is known to us.

Written in *Nasta'liq*. Dated A.H. 1022.

اسْمَاعِيلُ بْنُ مُحَمَّدٍ الْكَاتِبُ الشَّهْرَابِيُّ :  
Scribe : اسماعيل بن محمد الكاتب الشهربابي

No. 623.

fol. 528; lines 27 : size 11 × 6½; 6½ × 5.

احقاق الحق

IHQÂQ AL HAQQ.

A polemical work containing a detailed refutation of *Ibtâl u Nahj al Bâtil*, which was composed by *Faḍl* bin *Rûzbahân* (a *Sunnî* scholar of *Isfahân* of the 9th century A.H.) in reply to *Nahj ul Haqq*, a work written in refutation of the theological theories and legal ideas of the *Sunnîs* by *Hilli* (d. A.H. 726 = A.D. 1326; see No. 594 above), and dedicated to *Sultân Khudâbanda Muhammâd* (A.H. 703-716 = A.D. 1303-1316). For a copy of *Nahj ul Haqq*, see India Office, No. 437. The author of the present work first quotes verbatim passages from *Hilli*'s work, introducing these with the words قال المعنف (نفع الله درجهه !), these passages from *Hilli* being followed by verbatim quotations from *Faḍl* bin *Rûzbahân*'s work, prefaced by the words قال الناصب (خفده الله خفده !) (The member of the *Nâsîbiyah* sect said : May God thrust him downwards !)

The prejudice of the author against the *Sunnîs* is thus revealed by his speaking of a *Sunnî* scholar as a member of the *Nâsîbiyah* sect, a sect which totally rejects 'Ali's *Khilâfat*; and in the preface he uses most abusive language of *Faḍl Rûzbahân*. The latter author, supporting his refutation of *Shî'â* doctrines entirely by quotations from *Shî'â* works, our author does the same, supporting his refutation of *Sunnî* doctrines by quotations from their works.

Author: *Nûrallâh* bin *Sayyid Sharîf al Marâshi al Husainî ash-Shustari, نور الله بن سيد شريف الحسني الشوستري*, a noted *Shî'â* scholar of a *Marâshi Sayyid* family of *Shustar* (Persia), and the author of several Arabic and Persian works, who came to India in A.H. 993, and was presented by *Ḥakim Abû'l Fâthî* (d. A.H. 997 = A.D. 1588) to the

Emperor Akbar, who in A.H. 995 appointed him Qadi of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnis, and especially the Sunni Caliphs, inflamed the feelings of the Sunnis against the author. The Emperor Jahāngir (A.H. 1014-1037 = A.D. 1605-1627), at their instance, put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a *Shahid* (martyr) by the *Shi'a* sect. He was buried in Agra. See *Kashf al Hujub*, fol. 9; *Raudat al Jannat*, p. 222; *Taqkira'i 'Ulāmā'i Hind*, p. 245; *Muntakhab at Tawārikh*, vol. iii, p. 137; Z.D.M.G., vol. xxix, p. 676. Dr. Rieu, in Persian Catalogue, p. 337, mentions the author, but does not give the date of his death. His merits as a scholar and as a stylist, both in Arabic and Persian, were fully recognised even by Sunni scholars, in spite of his sectarian intolerance. For his autograph see No. 609 above, which is transcribed by him.

Beginning:—

\* الحمد لله الذي جعل مقام شيعة الحق عليّ الخ \*

The following colophon tells us that the work was completed in Agra, A.H. 1014:—

رَأَدَ اتَّفَقَ نَظَمَ هَذَا الْكِتَابَ الَّذِي رَأَحَتْ عَوَالِي الْمَعَالِي فِي سَلْكِ  
شَهْرَيْنَ هَذَا الْفَ وَارِبِعِ شَهْرٍ فِي بَلْدَةِ أَكْرَمِ بَلَادِ اتَّخِدَهَا الْكُفَّارُ وَكُرَّةُ  
رَأَسِتَّهُمْ فِيهَا الشَّيْطَانُ مَكْرَهًا \*

The work is not mentioned in Brock.; but for three other MS. copies of the work see Rāmpūr, p. 281; Asiatic Society Cat., p. 27; Buhār Lib. Cat., vol. ii, No. 119.

The work was printed in Tīhrān, A.H. 1273.

Written in beautiful *Naskh*, within gold-ruled borders. Bears a frontispiece. Dated A.H. 1107.

Scribe: عبد الرسول بن شيخ عبد القادر بن حسام الدين المأوري, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No. 624.

foli. 56; lines 13; size 8½ x 5½; 6 x 3½.

الابظفاطات

## AL'I QAZAT.

A work dealing briefly with the theory of خلق الاعمال (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points حب و قدر (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as *Ar Rawâshih*.

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād ب محمد بن باقر بن محمد الداماد, a *Shi'a* scholar of great repute. He was a native of Astrābād, but settled permanently in Isfahān. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of باقر العلوم (master of learning). He was surnamed Dāmād by his father, who was the Dāmād (son-in-law) of 'Alli bin 'Abd 'Āli, the famous *Shi'a* Mujtahid; and hence many authors refer to him as Sayyid Bāqir Dāmād. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulāsat al Aṣr*, vol. ii, p. 341; *Nujūm as Samā'*, p. 46. Dr. Rieu in Persian Cat., vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary:—

عروس علم دین را صردد داماد

The author of *Sulāfat al 'Aṣr*, fol. 244<sup>a</sup>, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning:—

الحمد لله رب العالمين حق حمدة و الصلوة على خيرته من خلائقه  
 محمد و آله المغصوبين من عباده ... و بعد فقد سالني اخاض الله عليك  
 سجال نبوضات القدس ... عن مسألة خلق الاعمال وقد اوفينا حقها  
 في كتبنا العقلية ... وفي كتابنا الموارث

Written in beautiful Naskh. Not dated; apparently 11th century  
 A.H.

## No. 625.

fol. 71; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

تقويم اليمان

## TAQWIM AL 'IMĀN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Fasls:—

|                   |                                   |
|-------------------|-----------------------------------|
| i. Foll. 1-12.    | تصحيحات                           |
| ii. Foll. 13-21.  | تقويمات                           |
| iii. Foll. 22-34. | تقويمات تقدسيه                    |
| iv. Foll. 35-53.  | استثناء ملقي من التقويمات القدسية |
| v. Foll. 54-71.   | تصحيحات تجربية                    |

Author: Muhammad Bāqir bin Muhammād ad Dāmād (d. A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تقدست يا من الانوار ظلالك و تمجدت يا من الدورات انعامك .....  
اما بعد فان اخرج المفتاقين الى الله الغني محمد باقر الدمامي العسيلي  
الخ \*

For other copies of the work see India Office, No. 581; Buhār Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century, A.H.

## No. 626.

fol. 121; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

التعليق على تقويم اليمان مع الابحاثات

AL TA'LĪQĀT 'ALĀ TAQWIM AL  
'IMĀN MA'A AL 'IQĀDĀT.

Two works of Muhammad Bāqir Dāmād, bound in one volume.  
Foll. 1-84. At Ta'līqāt (التعليقات). A commentary by Muham-

mad Bāqir Dāmād (d. A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, *Taqwim Al 'Imān*, for which see No. 625 above.

Beginning :-

الحمد لله رب العالمين والصلوة على سيد المرسلين ..... وبعد  
فهذه معلقات على كتاب تقويم الإيمان ... قوله تقدست القدس الطبراني  
مصدر الم

No other copy of the commentary is known to us.

Foll. 84-121. *Al 'Iqāzāt* (الإيقاعات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful *Naskh*, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

fol. 42; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

No. 627.

نبراس الضياء

NIBRĀS AD DIYĀ'.

A treatise on the important *Shī'a* theological theory *البداء* (the possibility of any thing happening contrary to the divine fore-knowledge). The present theory is the basis of *Taqiyāh*, the important *Shī'a* doctrine. (See, for description of the same, Hughes' Dictionary of Islam, p. 628.)

محمد باقر بن محمد ad Dāmād  
By Muhaammad Bāqir bin Muhaammad ad Dāmād (d. A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning :-

سدهنك اللهم و بحمدك ..... يعترضون على ما قد ورد في  
احاديث سادتنا المتصوفين ..... في شرح باب البداء

The author, in the present work, refutes the Sunnis who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (ادعية). He further quotes certain *Hadīq* from the six Sunni canonical collections of traditions, interpreting

them in favour of the theory. A *Shī'a* *Hadiṣ* in its support is quoted which runs thus:—

ما بدأ الله بداء كما بدأ له في اسمعيل اذا امرأناه بذبحه ثم قداء

ذبح عظيم الخ \*

For many other *Hadiṣ* on the subject the author requests the reader to refer to the chapters designated باب البداء in the second and third *Shī'a* canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory is only valid as regards *Qadr* (fore-knowledge), and is invalid as regards *Qadā'* (fore-ordination from all eternity), as appears from the following:—

ويقال للنقوص السمارية كتاب المحو والاثبات الواقع ذلك فيما يذطبع فيما مما يتعلق بالقدر من صور ما سيكون في المستقبل من العوائد العقدة الزمانية و بما يقال كتاب المحو والاثبات لازمان الكونه عالم التغير والتبديل والتصرم والتجدد فهو كتاب القدر العيني بحسب اخير مراتب الوجود في الاعيان وبالجملة الامر في كتاب القدر على خلاف الامر في ام الكتاب الذي هو القضاء الاول اذ لا تغير ولا تبدل ولا محو ولا اثبات فيه اصلا و هذا معنى جواز البداء في القدر لافي القضاء الخ \*

Written in good *Naskh*. Not dated; apparently 12th century A.H.

No. 628.

fol. 195; lines 24; size 10 x 6½; 7 x 3½.

الآيات

AL QABASĀT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'an, *Hadiṣ* and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence; God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabāṣāt.

القبس الاول فيه ذكر انواع العدوات و تفاصيل الوجود i. Foll. 2-13.

القبس الثاني فيه انواع تثليث السبق الذاتي من سبيل ii. Foll. 14-29.

القدم بالذات

القبس الثالث فيه تثنية البعدية الافتراضية و تقويم iii. Foll. 30-45.<sup>a</sup> البرهان من سبيل القبلية السرمدية

القبس الرابع فيما استشهد من كتاب الله الكريم و من سنة رسوله الشريفة الكريمة و احاديث الاصحاء السابعين الخ iv. Foll. 45-53.<sup>a</sup>

القبس الخامس في نحو وجود الطبائع المرسلة و سبيل v. Foll. 53-69. البرهان من نحو وجود الطبيعة

القبس السادس في اتصال الرحمن و الحركة و تقويم سباق vi. Foll. 70-92. البرهان بحسب اتصال كعبة الرحمن على النظم الطبيعي من سبليين

القبس السابع في انتقامية و احتجاجات جدلية و قياسات و شكوك مغالطة على الطرفين من الفوقيين vii. Foll. 93-109.

القبس الثامن في ت تحقيق قدرة الله و سبعاته و اراداته viii. Foll. 110-136.<sup>a</sup> جل سلطانه و غيرها

القبس التاسع في اثبات العجائب العقلية و مراتب ix. Foll. 136<sup>b</sup>-161. ترتيب الوجود في سبيل البدوية و العودية

القبس العاشر في سر القضاء و القدر x. Foll. 161-195.

محمد باقر Author: Muḥammad Baqir bin Muḥammad ad Dāmād (d. A.H. 1041 = A.D. 1630; see No. 624 above).

Beginning:—

الحمد لله الواحد الواحد الصمد المصمود مهيمن كل وجود ... اما بعد فاحرج المخلوقين ..... محمد بن محمد يدعى باقر الداماد ..... يقول بعضه من لم يسعني ان اجيجه بالرد ... سالفي ..... ان افرد له بالذكر ... ان رب الابداع و التكوان متفوق بالقدم سبق بالدراهم ..... انا آتاه بما سأله الخ \*

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islám, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abú 'Ali Sina, the most famous philosopher of Islám, known to Europe as Avicenna (d. A.H. 428 = A.D. 1036; see Lib. Cat., vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abú 'Ali Sina as شریخنا فی التعلیم (my colleague in learning). For other copies of the work see 'Asífiyah, No. 48; Buhár, Lib. Cat., vol. ii, No. 328, where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mír Muhib-bállíh; and, in A.H. 1192, one Iláhdád Khán purchased it from the above-mentioned Mír, as appears from their seals and notes at the beginning.

No. 629.

fol. 170; lines 15; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شواهد الربوية

SHAWĀHID AR RUBŪBIYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashháds, and each Mashhad is subdivided into certain Shawáhid and Ishráq.

Author: Ṣadriddín Muḥammad bin Ibráhím Ash̄ Shirází شریخ نویسنده ایشان بن ابراهیم الشیرازی, a prominent doctor of philosophy of Shiráz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muḥammad Bāqir Dámad (d. A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basrā, A.H. 1050 = A.D. 1640, on his way to Mecca; see Suláfat al Asr, fol. 251<sup>b</sup>; Rieu, Persian Catalogue, vol. ii, p. 829<sup>a</sup>, where he refers to Zinat At Tawárikh and Gobineau, Religions de l' Asie, p. 84, for details of the author's life.

Beginning:—

الحمد لله الذي نجلى القلوب العازفين بالسرار العبداء والمعاد .....  
و بعد فاتحول و أنا الفقير الحقير محمد الشهير بصدر الدين الشيرازي نور الله  
بصيغته في معرفة الدين قد اطلعنا على مشاهدة شريعة الربية فلما نيسر  
لحد الوقوف عليها ... بل تفوقت بأمور شريعة خلت عن مثلها ذهب  
الولىين الخ \*

Written in Nasta'liq. Dated A.H. 1122.

علي نقى بن محمد تقى سامانى : Scribe.

No. 630.

fol. 130; lines 30; size 9 x 5; 7 x 4.

الحقائق

## AL HAQÂ'IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurâ'ân, Hâdiq and the sayings of Imâms; and also refers to some other reliable works, especially *Ilhâq' al 'Ulûm* by Gazzâlî (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqâds, and each Maqâd is subdivided into several chapters and Faâlî.

Author: Muhammad bin Murtâdâ, commonly called Al Muâjîn al Kâshî. He died after A.H. 1090 = 1679; see Lib. Cat., vol. v, part, i, No. 272.

Beginning:—

الحمد لله النبي نور قلوبنا بنور الإيمان ..... و بعد ن يقول الفقير  
إلى الله سبحانه محمد بن مرتضى المدعو بمحسن انى اذكر ...  
في هذا الكتاب من اسرار الدين ... و انا اخذته من كتاب الله و سنته  
سيد المرسلين و احاديث الائمة المعمومين و افاقت اية ما وجدت في  
كتب علماء الدين و اسیدها كتاب احياء علوم الدين \*

In the colophon quoted below the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works; and that he composed the

present work in the course of a few months, in A.H. 1090, at the age of 83 years.

اعلم ان ما اورذناه و حققناه في هذه المقالات والابواب من الاسوار  
الدينية ... و ما اشرنا اليه من رموز العقائد ... و ما بسطنا الكلام فيه من  
بيان الاخلاق المحمودة و المذمومة ... قلما يوجد في غيبة من الكتب  
بها التتفريح و التهذيب ... لقد و تغنى الله لجمعها و تأليفها في مدة اشهر  
قلائل من سنة تسعين و الف حين كنت اشرفت على الرحيل و كان  
قد مضى من عمرى ثلاث و ثمانون و نيف فلليل الخ .

Written in *Nasta'liq*. Not dated; apparently 12th century A.H.

No. 631.

fol. 422; lines 23; size 12 x 8; 5½ x 5.

البياض الابراهيمي

AL BAYĀD AL IBRĀHĪMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by *Sunnî* scholars against the theological views and legal ideas of the *Shî'âs*, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the *Sunnîs* themselves. The work was compiled by a group of *Shî'â* scholars deputed for this purpose by Ibrâhîm Khan, the son of 'Ali Wardî Khân, Governor at different times of Kashmir, Lahore, Bihar, Bengal and other places, and an orthodox *Shî'â*, who raised the influence of *Shî'âs* in his time to a great extent. He died during the reign of Bahâdûr Shâh (A.H. 1119-1124 = A.D. 1707-1712); see Beale, p. 173. We have failed to notice any composition on the part of *Sunnîs* in refutation of the present work.

The author of *Kashf al Hujub*, fol. 26<sup>b</sup>, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning:—

الحمد لله الذي عدانا لتصديق نبأه الكريم ... المقدمة الأولى  
في الاستدلال بقوله تعالى إنما يريد الله ليذهب عنكم الرجس الآية •

The present volume, after an explanation of the Aya Tathîr  
انما يريد الله ليذهب عنكم الرجس الآية, is occupied with accounts of  
'Ali, Fâtimah, Hasan and Husain.

No. 632.

fol. 432; lines 21; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

Another volume of the preceding work, beginning thus:—

\* قد كفر الراهنين والخوارج \*

The present volume is one of the volumes noticed by the author of *Kashf al-Hujûb*. It deals with the *Khilâfat* of Abû Bakr, the first Caliph.

Both volumes are written in good *Naskh*. Not dated; apparently 13th century A.H.

No. 633.

fol. 181; lines 28; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

مقدمة الاسلام

'IMÂD AL ISLÂM.

A big work on *Shî'a* theology, in 5 volumes, containing 5 *Maqâṣid*, the subject-matter of which is as follows:—

- i. Divine essence and attributes.
- ii. 'Adl, or divine justice.
- iii. Dispensations of the prophets.
- iv. Succession of the Caliphs after the Prophet.
- v. End of the world.

Each volume covers one *Maqâṣid*, and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildâr 'Ali bin Sayyid Mu'inâdîn An Naṣîr-ibn-Abîl-<sup>ع</sup>لی بن سید معین الدین الناصر ابیلی

Majtabid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as:—Sayyid Ӯlām Husain Dakani, Maulavi Hādar 'Alī, Maulavi Bāballāh and others. He left India for Karbalā, where he studied Ḥadīṣ, Jurisprudence and Principles of Jurisprudence under Ӯqā Bāqir Bahbahani (d. A.H. 1205 = A.D. 1790) and Sayyid 'Alī Ṭabāṭabā'i (d. A.H. 1231 = A.D. 1815). Thereafter he visited Mashhad, where he received an Ijāza from Sayyid Mahdi, the famous traditionist and scholar of Mashhad. For a copy of Ijāza see *Kashf al Ḥujub*, fol. 4<sup>1</sup>. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first *Shi'a* scholar of India to proclaim himself Muṣṭahid of the *Shi'a* sect in India; and he introduced the Friday prayer (جمعة) and congregational prayers (جماعۃ). He was born in Naṣirābād in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See *Kashf al Ḥujub*, fol. 102; *Tadkira'i 'Ulmā'i Hind*, p. 60.

## Vol. I.

Beginning:—

\* الحمد لله المتعالي بخلقه و الظاهر بخلقه بمحجهه الخ

Written in fair Naskh. Not dated; apparently 13th century  
A.H.

## No. 634.

fol. 277; lines 25; size 11 x 7½; 8 x 5½.

## Vol. IV.

Beginning:—

الحمد لله حمداً كثيراً و الصلوة و السلام على سيد المرسلين و عترته

\* المقصومين الخ

Written in fair Naskh. Not dated; apparently 13th century  
A.H.

## No. 635.

foll. 279; lines 25; size  $11 \times 7\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

Vol. V.

Beginning:—

الحمد لله الذي يحيى المظالم وهي رسالتكم \*

Written in fair *Naskh*. Not dated; apparently 13th century

A.H.

These three volumes of the work were presented to the Library by *Şafdar Nawwâb* of Patna in A.H. 1322.

## ZAIDI THEOLOGY.\*

## No. 636.

foll. 74; lines 15; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الأسس لعقائد الأكياض

## AL ASĀS LI 'AQĀ'ID AL AKYĀS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidi school.

\* The Zaidi sect, who are the followers of Zaid bin 'Ali (see Lib. Cat., vol. v, part i, No. 273), had its origin in the schism which also gave rise to the Imāmiyah sect. On the appointment as Imām of Imām Ja'far Ṣādiq (d. A.H. 148=A.D. 765), the followers of Zaid bin 'Ali repudiated the Imāmat of the former and proclaimed the latter their legal Imām, while those who remained faithful to Ja'far Ṣādiq and his successors became known as the Imāmiyah sect; see Al Milāl, p. 207; *Mukhyātār Ad Duwal*, p. 206. In A.H. 280=A.D. 893 Imām Hādi Yashyā, one of the successors of Zaid bin 'Ali, founded a Zaidi dynasty in Yamān, which has continued down to the present day; see Al La'āli (Library Handlist, No. 2303); *Ānbā'uz Zaman*; *Ṭabq al Ḥalwā*; Lane Poole, pp. 102, 103. Among the Zaidi Imāms, the following are recognised as two authors of special prominence:—

(i) *Mansūrbillah 'Abdallāh bin Ḥamza* (d. A.H. 593-614=A.D. 1196-1217).  
 (ii) *Mansūrbillah Qāsim* (A.H. 1000-1029=A.D. 1591-1620), the author of No. 636.

Author: Qāsim bin Muḥammad bin Rasūlallāh رَسُولُ اللَّهِ, the author of repute known as Maṇṣūrbillāh, a famous Imām of the Zāidī sect and Amir of Yāman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; Khūlāṣat al-Āṣār, vol. iii, p. 293; Anbā' az Zāman, foll. 122-131.

Beginning:—

الحمد لله الذي فلق الاعجاج في قلوب الاعلام ... وبعد فاته لاماكن  
علم اللام من اجل العلوم تدرأ الخ \*

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zāidī theology; and a number of Zāidī scholars have composed commentaries on the same. Aḥmad bin Muḥammad Aṣḥ Sharafī (d. A.H. 1054 = A.D. 1644), the well-known Zāidī scholar, and the author of Al La'āli Al Mudiyyah (see Hand-list No. 2303), composed two commentaries on the present work. See Tabq al-Ḥalwā, Lib. copy fol. 11<sup>a</sup>.

The present MS. was transcribed in the time of the Zāidī Imām Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskh.

No. 637.

fol. 294; lines 23; size 8 x 5½; 5½ x 4½.

النبراس

### AN NIBRĀS.

A work comprising a full refutation from the Sunnī standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahhāb bin Abi 'Abdullāh bin Abi al-Ḥasan عبد الوهاب بن أبي عبد الله بن أبي الحسن, a Sunnī scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarrahīm instead of 'Abdalwahhāb.

Beginning:—

الحمد لله الذي ابلغ بظواهر افوار المثاني قواعد العقائد \*

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 638.

fol. 132; lines 15; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $8 \times 5\frac{1}{2}$ .

جواب اهل السنة في نفس كلام الشيعة الزيدية  
**JAWĀB U AHL AS SUNNAH FI  
 NAQDI KALĀM ASH SHI'AT  
 AZ ZAIDIYAH.**

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imāmat by a Zaidi scholar, a contemporary of the author.

Author: Muḥammad bin Ismā'īl al Amir ابن اسماعيل الامير, a famous Amir and scholar of Ṣan'a' (in Yaman). He was originally a follower of the Zaidi school, but afterwards became a strict Sunnī, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1760; see Lib. Cat., vol. v, part ii, No. 339.

Beginning:—

الحمد لله نستعينه و نستغفره و نعوذ بالله من شرر الفساد و من  
 سيّات اعمالنا ... اما بعد فانه قد وصل اليونا كتابكم الذي فيه اعراض الخ \*

Each point of the attack of the Zaidi scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word يقول.

The first point of the attack is quoted thus:—

فاما قوله ان سبب الاختلاف بين السائل و المستول و هو ان علياً  
 عليه السلام فارقة و حاربه معوية بن ابي سفيان \*

The reply begins thus:—

فقول هذا مما يدل على جهل المعارض او تجاهله \*

The colophon runs thus:—

فقد ثبّين بما ذكرنا لكل مصنف اریب و امن له تلب مني جهل  
 هذا المعارض و اشتباهه بما عليه اهل البيت عليه السلام و ان دعوي  
 اتباعهم و منحبيهم كذب الخ \*

Written in fair Naskh. Dated A.H. 1215.

## KASHFIYAH THEOLOGY.

No. 639.

fol. 63; lines 14; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

رسالة جواب سوال السائل في الفرقة الكشفية

### RISĀLATU JAWĀBĪ SUWĀL AS SĀ'IL FĪ AL FIRQAT AL KASHFIYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Aljmad bin Zainaddin Al Ihsā'i, who was the founder of the Kashfiyah sect, a branch of the Shi'as which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

كاظم بن قاسم الكاظمي الرشتي، a scholar of Persia of repute, and at one time Muftahid (religious leader) of the Imāmiyah sect, though afterwards he became a follower of the Kashfiyah school. On his identifying himself with this school, the Shi'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muftahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:—

ان السيد الكاظم قد خرج من الدين و عن مذهب المسلمين وقد اعرض عنده جميع العلماء و عن تقليده جميع المؤمنين الاذكياء فوجب اعلامكم بأنه لا يجوز تقليده و اخذ مسئلة من المسائل الدينية •

In the present work the author defends the theories of the Kashfiyah school, and quotes in their support many reliable works of the Imāmiyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشد من استرشده الى سبيل الرشاد و اوصل من استنهاه الى اعلى الغاية و اقصى المراد ... اما بعد فيقول العبد الجانبي ... كاظم بن قاسم الكشفي الرشتي ... شيخخنا ... الشیخ احمد بن زین الدين الاحسائي ..... و المفسرون الى هذا الجتنب ... هم المسئون بالكشفية الخ •

For another work of the author, known as Ar Risālatu fi Ajwibati Suwālat Sayyid Husain, see Kashf al Hujub, fol. 32<sup>a</sup>.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

## ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132; lines 13; size 6 x 6; 6 x 7.

البراهيم السباطي

## AL BARÂHÎN AS SÂBÂTÎYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlâs, a Muqaddimah, and a Manzâr. Maqâla (i) contains the refutation referred to above; Maqâlâs (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manzâr contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows: 100 copies in Mecca and Medina; 50 copies in 'Umân; 50 copies in Yaman; 100 copies in Başra and Bağdâd; 50 copies in Constantinople; 100 copies in India; 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author: Jawwâd Sâbât bin Ibrâhim Sâbât al Hanâfi جواد سباط بن ابراهيم سباط. He traces his descent from 'Ali, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mullâ Shâdiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afâl 'Ali of Patna and 'Abdarrâhîmân. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans.

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts:—

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society.
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of نافحۃ سلطانی. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Ahmad bin Muhammad Ash Shirwani (d. A.H. 1256 = A.D. 1840; see Buhār, Lib. Cat., vol. ii. p. 468), the author of *Nafhat al Yaman*, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shirwani, by his frequent visits to him, secured the full confidence of the author; who, one day, disclosed his secret motive and placed before him a MS. copy of his *As Sarā'ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Ahmad Shirwani, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views; while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the *Muqaddimah* and *Manzār* of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Ta'kīra'i 'Ulamā'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As Sarā'ir*, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author, such as *As Sarā'ir*, *Al Barāhīn* (the present work) and the ten works mentioned in the *Taḍkira'i 'Ulamā'i Hind*, the following compositions of his are enumerated in the present work:—

- (i) **الخلافة السابطية في عبادات العنكبوت.**
- (ii) **ترجمة خلاصة العحاب من العربي إلى الفارسي.**
- (iii) **ترجمة الأخبار المنسوبة من الفارسي إلى العربي.**
- (iv) **شرح رسالة الذهن.**
- (v) **المراسلات السابطية.**
- (vi) **الخيالات السابطية.**
- (vii) **العن السابطية.**
- (viii) **ترجمة الانجيل بالفارسية.**
- (ix) **ترجمة الانجيل بالعربية.**
- (x) **نصيحة الأخبار.**
- (xi) **انيس العشاق.**
- (xii) **النصحات السابطية.**

Beginning:—

\* **الحمد لله الملك المعبود والمتعدد لرجوب الوجود الخ**

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of *Maqāla i*) may be quoted:—

شَوْ سُوْ لَوْ زَوْلْ بِي سِيُودْ بِيْفُورْ إِلْ ثَنْكَسْ إِتْ إِنْيَسْسِرِي ذَتْ شَبِيْ  
شَوْلَدْ ذَنِي كَلَّا كَلَّا فِيْتْ \*

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

اَلْعَلَمَ اَنَّهُ يَنْفَعُكَ لَمَّا بَرِيدَ النَّجَاتِ لَمْ يَتَمَسَّكْ بِالاعْقَادِ الْجَمَاعِيِّ \*

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('Azimābādī), on fol. 127<sup>a</sup> :—(i) *Gulām Naiyer 'Azimābādī*, (ii) *As̄hraf Husain 'Azimābādī*, (iii) *Alī 'Azimābādī*, (iv) *Hakim Gulām Murtaḍā*, (v) *Shu'āb al Haqq al Bihārī*, (vi) *Maulavi Ahmād 'Azimābādī*, (vii) *Abū'l Ḥasan 'Azimābādī*, (viii) *Zain al 'Abidān 'Azimābādī*, (ix) *Az̄imāllāh 'Azimābādī*.

For another copy of the work see Rāmpur Library, No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 641.

fol. 78; lines 22; size 12 x 7; 8 x 4½.

لِوَامِعِ الْأَسْرَارِ

LAWĀMI' AL ASRĀR.

A work written as a refutation of *Miftāh al Khazā'in*, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Quṭbs and a Khātimah, and subdivided into several Bābs and Faṣls. The first Quṭb deals with Muhammadanism, and the prophetic mission of Muhammad and of Jesus Christ. The second and the third Quṭbs contain a refutation of the views expressed in *Miftāh al Khazā'in*. The Khātimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of *Miftāh al Khazā'in*, referring to him always as مَحَبُّ مَفْتَاحِ الْخَزَائِنِ (the author of *Miftāh al Khazā'in*). The present work was dedicated to Sultān As Sayyid Sa'id of 'Umān (A.D. 1803-1856; see Beale, p. 357).

Author: Sulaimān bin Aḥmad bin Ḥusain bin 'Abdaljabbār سليمان بن احمد بن حسین بن عبد الجبار a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نَحْمَدُكَ اللَّهُمَّ عَلَى مَا هَدَيْتَنَا إِلَيْهِ مِنَ الْشَّمْسِ بِالدِّينِ الْقَوِيمِ  
... فَيَقُولُ خَادِمُ الدِّينِ الْمُحَمَّدِيِّ ... سَلِيمَانُ بْنُ اَحْمَدَ بْنُ حَسَنِ بْنِ  
عَبْدِ الْجَبَارِ ..... وَسَمِينَهُ بِلِوَامِعِ الْأَسْرَارِ ... وَعَيْنَهُ تَحْفَةُ لِمَجْلِسِ الْمُلْكِ  
الْمَطَاعِ السَّيِّدِ السَّعِيدِ السَّيِّدِ النَّعِيْمِ

Written in fair Nasta'liq. Not dated; apparently 13th century A.H.

## No. 642.

foll. 36; lines 13; size  $6 \times 6\frac{1}{2}$ ;  $6 \times 4$ .

البدو الساطع في ملة النبي الشافع

AL BAD' AS SĀTI' FI MILLAT  
AN NABI ASH SHĀFI'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muhammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrāhīm ar Rūfā'ī, a scholar of the 13th century A.H.

Beginning:—

نحمدك يا من أثبتت إثنا سبعين الرشاد ... و بعد فتق قول راجي رحمة البر  
الرحيم عبدة الرفاعي ابراهيم لما وقفت على الاستلة التي شيعها بعض  
القسيسين زاعما بها إبطال دين المسلمين ... و سميته البدو الساطع في ملة  
النبي الشافع \*

Written in fair Naskh. Dated A.H. 1252.

## MIXED CONTENTS IN THEOLOGY.

## No. 643.

foll. 142; lines 22; size  $11 \times 8$ ;  $8 \times 5$ .

السجدة

AL MAJMŪ'AH.

The present Majmū'ah contains 15 treatises on different points of Zaidī theology by Zaidī scholars, and was one of the MSS. bequeathed

to the Sanâ Library (see Lib. Cat., vol. v, part ii, p. 21) by Muham-mad bin Hasan, the grandson of Qâsim Mansûr (d. A.H. 1029 = A.D. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muhammad bin Hasan gives us to understand that he studied that treatise, in A.H. 1037, under one Muhammad Siddîq:—

فشرعت في هذا الكتاب الجليل نهار الاثنين ١٢ شهر رجب  
سنة ١٠٣٧ على الفقير العارف محمد الصديق ... وكتب الفقير إلى الله  
محمد بن حسن بن أمير المؤمنين القاسم بن محمد \*

The 15 treatises referred to above are as follows:

Foll. 1-16. *الحكمة من الأقوال العاصمة عن الاعتراف*. 1. *Al Hikâyatu Min Al Aqwâl Al 'Âsimati An Al I'tizâl*. A treatise in refutation of the opinion of those who hold that the theological theories of Mansûrbillâh (d. A.H. 614 = A.D. 1217), one of the leading Zâidi Imams and rulers in Yâman, and those of the Mu'tazili sect are the same. The author quotes from the works of Mansûrbillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazili sect. The treatise is divided into four *Fâ'il*.

Author: *As Sayyid Ȇamidân bin Ȇahyâ bin Ȇamidân bin Qâsim*, حمیدان بن یحییٰ بن حمیدان بن قاسم, a prominent scholar of the Zâidi school. He traces his descent from 'Ali, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Mansûrbillâh, we know that he was a scholar of the 7th century A.H. Again, we notice, at the end of the same author's treatise No. IX below, a copy of a note written in praise of the author and his treatise by Ma'âdi Lidinallah, who died in A.H. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars were contemporaries.

Beginning:—

اما بعد حمد من نعمه لا تحيصي و مhammadة لا تستحيصي ... فانه لما ظهر  
كثير من الاقوال التي ابتدعوا اهل الاعزال في بعض من يدعي من  
شيعة الامام المنصور بالله ..... دعاني ذلك الى حكاية جملة من فوائد  
كتبه المتضمنة للتحقيق مدهده ليتبين الفرق بين التشيع والاعزال الخ \*

For another copy of the present treatise see Br. Mus. Suppl.,  
No. 212/6.

Foll. 17-39<sup>a</sup>. II. تنبیه الغافلین عن مغالط المتهمن. Tanbih Al Ḥāfilin 'An Maǵālit Al Mutawahhimin. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Fasls. By Ḥamidān, the author of treatise No. I above.

Beginning:—

اما بعد حمد ذي العزة و الطول و من به القوة و الع Howell الخ .

For another copy of the treatise see Br. Mus. Suppl., No. 212/3.

Scribe: عبد الله بن محمد بن يحيى القاسمي .

كتاب تنبیه اولى الالباب على تقویه ورثة الكتاب .

Foll. 39<sup>b</sup>-47<sup>a</sup>. III. Kitābu Tanbih I Uli Al-bāb 'Alā Tanzih I Waragat Al Kitāb.

A treatise which seeks to reconcile utterances of the Zāidī Imāms in which there are apparent discrepancies; divided into six Fasls.

By Ḥamidān, the author of treatises No. I and II above.

Beginning:—

اما بعد حمد من فطر العقول على معرفة الادلة الخ .

For another copy of the present MS. see Br. Mus. Suppl., No. 212/2.

Foll. 47<sup>b</sup>-55<sup>a</sup>. IV. المتنزع الاول من اقوال الانمة . Al Muntaza' Al Awwal Min Al Aqwāl Al A'imma. A treatise in which are discussed the necessity for the institution of the Imāmat, and the conditions for appointment to the same.

By Ḥamidān, author of treatises Nos. I-III above.

Beginning:—

اما بعد حمد الله تعالى على سواعي نعمة الخ .

For another copy of the present treatise see Br. Mus. Suppl., No. 212/4.

Foll. 55<sup>b</sup>-62<sup>a</sup>. V. المتنزع الثاني من اقوال الانمة . Al Muntaza' Aṣ-ṣāni Min Aqwāl Al A'imma. A treatise on the subject of substance and accident, based on the teachings of the Zāidī Imāms.

By Ḥamidān, author of treatises Nos. I-IV above.

Beginning:—

اما بعد حمد الله تعالى ذى الجلال و الکرام الخ .

For another copy of the treatise see Br. Mus. Suppl., No. 212/5.

Foll. 62<sup>b</sup>-66<sup>a</sup>. VI. الرسالة الناظمة لمعانى الادلة العاصمة . Ar Risālat An Nāzimah Li Ma'āni Al Addilla Al 'Āsimah. A metrical treatise, containing a refutation of the Mu'tazili creed.

By Ḥamidān, author of treatises Nos. I-V above.

Beginning :—

عَلَى اللَّهِ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ .

حَمْدًا وَشُكْرًا دَائِمًا طَوْلَ الْأَبْدِ مَضَاعِفًا مَجَارِيَّ حَدِّ الْأَمْدِ الْغَمَّ

Mutawakkil 'Alallâh (d. A.H. 697 = A.D. 1297), a famous scholar of the Zaidi school, calls this treatise *الرسالة المولولة لاعتراض المعتزلة*, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazili sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212/10.

Foll. 66<sup>b</sup>-68<sup>a</sup>. VII. *المسائل الباحثة عن معانى الأقوال العادلة*. *Al Masâ'il Al Bâhiyat 'An Ma'anî Al Aqwâl Al Hâdiyat*. A treatise written in refutation of certain theories which, according to the Zaidi school, are innovations introduced by orthodox theologians. These theories are quoted under the heading *مسائل*; and the refutation of each theory is headed *كيف يجوز*.

By Hamidân, حميدان, the author of treatises Nos. 1-VI above.

Beginning :—

عَلَى اللَّهِ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيمًا مُسْتَلِمًا كَيْفَ

يَجُوزُ التَّفْكِيرُ فِي أَيْمَانِ دَارَتِ اللَّهِ بِسْمِهِ وَتَعَالَى الْغَمَّ \*

For another copy of the treatise see Br. Mus. Suppl., No. 1220/15.

Foll. 68<sup>b</sup>-107. VIII. *التَّصْرِيفُ بِمَذَهَبِ الْمَرْجَبِ* *At Tasrif Bi Maḏhabِ Aṣ-Šârifِ*. An exposition of Zaidi theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (مَوْفِعَ), each being sub-divided into several Faṣls.

By Hamidân, حميدان, the author of treatises Nos. 1-VII above.

Beginning :—

أَحَمَدَ اللَّهُ تَعَالَى حَمْدًا مَعْتَزِفٍ بِرَحْمَانِتِهِ الْغَمَّ \*

The author, in dealing with the *Khilâfat* of 'Ali, quotes, on fol. 75, a *Hâdiṣ* transmitted by Mansûrbillâh, as follows :—  
عَلَيْكَ فِي الْخَلَفَةِ بَعْدِي فَهُوَ كَاذِبٌ [Whoever will oppose 'Ali's *Khilâfat* after me (i.e., the Prophet) is an infidel.] The authenticity of this *Hâdiṣ*, however, Sunni scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212/1.

At the end of this treatise we find a copy of a note made by

Hasan bin Muhammad bin Ḥādi (d. about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108-109. IX. Arba'u Masā'il Min Kalāmihi Raḍiya Allāh 'Anhu. A collection by an unknown author from certain works of Ḥamīdān in which that writer has refuted the four tenets of the Ṣifātiyah sect relating to God and His attributes.

Beginning :—

تذكرة بشتمل على اربع مسائل من كلامه رضي الله عنه يعني من كلام السيد نور الدين حميدان المتقدم ذكره ..... الاولى سوالهم عن النظر في الصانع ... الجواب عن ذلك ان النظر في الادلة الدالة ... لا يدل على ان الصانع غير القادر الخ .

For another copy of the treatise see Br. Mus. Suppl., No. 212 9.

At the end of this treatise is a copy of the note of Mahdi Lidinallāh in praise of (Ḥamīdān) and his works referred to above.

Foll. 110-116<sup>a</sup>. X. Biyān A Ishkāl Fi Ma Ḥukiya 'An Al Mahdi. A treatise explaining certain obscure points in the traditions relating to the Imām Mahdi.

By Ḥamīdān, the author of treatises Nos. I-VIII above.

Beginning :—

حمدًا لله على جزيل الانه ، الصلاة على محمد خاتم انبیائے الخ .

On the margin of the last fol. of the treatise we find a copy of a note by one Qāḍī Abū 'Abdallāh Muhammad, in which he says that he studied the work under the author.

Foll. 117<sup>a</sup>-124. XI. Al Masā'il Ash Shatawiyah Wa Ash Shubah Al Ḥashāwiyah. A treatise by Ḥamīdān (See No. X above) in refutation of a work by Shaikh 'Imrān bin Hasan bin Naṣir, in which he attacked the Imāmat of the Zāidi Imāms.

Beginning :—

هذا جواب المسائل الشتوية و الشبه الحشوية مما وصل كتاب الشيخ الغفقيه تا ملت جميع ما اودع فيه و جدته مشتملا على التعرض للمساعرة الخ .

The author was evidently a contemporary of Mansūrbillāh (d. A.H. 614 = A.D. 1217), a Zāidi Imām and ruler of Yāman, of whom he speaks in language used of reigning sovereigns (خاد الله ملکه); and the work must have been composed during the latter's lifetime.

For another copy of the treatise see Br. Mus. Suppl., No. 1220/20, where it is entitled *السائل السنوية و الشبكة العشرينية*.

Foll. 125-126. XII. Ar Risālatu fi Ḥisbāti Mu'jizāt Li 'Alī. A treatise in refutation of one Sadiqaddin, a Sunni scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Alī possessed the power known as Karāmat (a term applied to the miracles of other pious Muslims), denied the Zāidi belief in the possession by 'Alī of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zāidi sect, of the 8th century A.H.

Beginning:-

سألت نعمتك الله ... فقلت اعترض معرض ف قال حديث السطل  
و المنديل على عليه السلام و الفضائل التي كانت له على عبد رسول الله  
صلى الله عليه وسلم ... و امثاله من الفضائل الخارقة للعادة .....  
و قال القائل هذه معجزة و المعجزة لا تكون الا للنبي كيف جعلنها لها  
عليه السلام النع \*

Foll. 127-131<sup>a</sup>. XIII. Ar Risālatu fi Jawābi Sadiqaddin. A treatise in refutation of Sadiqaddin's views regarding 'Alī's Khilāfat. By an anonymous author of the Zāidi sect, of the 8th century A.H.

Beginning:-

والحمد لله و صلوته على محمد و آله الذين هم سفيحة النجاة ...  
اما بعد يا ايها الاخ الظاهر سعيد الدين ادام الله مدة حيواتك ..... فقد  
كانت وردت الى مسائلك الاولى واجبتيها بالجواب الذي تتحققه ثم ورد  
منك جواب و اعترض لم تسلك نية طريقة المحبين و أنا آلن اورد ما  
ذكرته واجب عند النع \*

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A.H. we conclude from the fact that he uses the phrase 'ادام الله حيواته' (prayer for longevity in referring to Sadiqaddin); and we know from Berlin, No. 6277, that the latter died about A.H. 745.

Foll. 131<sup>b</sup>-130<sup>a</sup>. XIV. الشهاب الثقب. *Ash Shihâb aṣ-ṣâqib*. A treatise on the *Khilâfat* of 'Ali, and on his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Rassâḥ حسن بن محمد بن حسن بن الرصاص a Zaidi scholar of the 7th century A.H., who was alive in A.H. 655; see *Anbâ' az Zaman*, fol. 63.

Beginning:—

الحمد لله الذي من علينا بالسلام ..... وبعد ذلك لعلوايت طائفة من الشيعة ... قد خرجت من مذهب اهل البيت عليه السلام ... احببت ان اذكر في هذا المختصر جملة من اخالل علي بن ابي طالب عليه السلام منها ما هو متواتر منها ما هو في حكم المتواتر الخ \*

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name:—

كتاب الشهاب الثقب في مذاقب على ابن ابي طالب تأليف الشیعی  
الجل الاوحد العالم العامل الورع الصدر الكامل بهار الدين و زین  
الموحدین احمد بن حسن بن محمد بن حسن الرصلص رضی الله عنه  
و ارفة و جعل الجنة مقرا و ملأها

Al-kawâkib al-dâriyyah fi Sharh al-ābiyat al-badrîyah. Foll. 139<sup>b</sup>-142. XV. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidi author of the 8th century A.H., in praise of the descendants of 'Ali.

By Muḥammad bin Amir al Mu'min Al Muṭâḥhir bin Yaḥyâ bin Hâdi محمد بن امير المؤمنين المطهور بن يحيى بن هادي a Zaidi Imâm, who died in A.H. 729=A.D. 1329; see *Anbâ' az Zaman*, fol. 75.

Beginning:—

الحمد لله الاول بلي (بلا) ابتداء و الآخر بلي (بلا) انتهاء خاتق  
الإنسان الخ \*

All the above treatises are written in fair *Naskh*, by the same scribe, viz., عبد الله بن محمد بن يحيى القاسمي. Not dated; apparently 10th century A.H.

## No. 644.

fol. 30; lines 25; size  $4 \times 6\frac{1}{2}$ ;  $6 \times 5\frac{1}{2}$ .

المجموعه

## AL MAJMŪ'AH.

The present Majmū'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good *Naskh* by the same scribe throughout, and dated A.H. 1093.

Fol. 1-14<sup>a</sup>. الرسالة في اجوبة اسئلة الزيدية. I. *Ar Risālatu fi Ajwabati As'īlat az Zādiyyati*. A treatise containing the replies to certain questions attacking the Sunni sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

- (i) Why a particular sect, viz., the Sunnis, should call themselves اهل السنة و العصابة.
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet; for, if not, this must be a fictitious designation and an innovation in religion.

محمد بن بدر الدين بن بلبان By Muhammad bin Badriddin bin Balbān, a Hanbali scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See *As-Suhūb*, fol. 237. The present work is not mentioned in the list of his compositions given in *As-Suhūb*; but it is mentioned there that he took much interest in opposing the Zāidi sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbān is the author.

Beginning:—

الحمد لله الذي اثغر السنة ونذر اعلامها ..... واظهرها على سائر  
الفرق ..... و بعد ... و اعلم انه قد اورد بعض منبعي الزيدية بعض  
اعترافات على اهل السنة المحمدية و احجبت ان احيط عنها الخ

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Fol. 14<sup>a</sup>-32<sup>a</sup>. II. الرسالة في اجوبة اسئلة الزيدية. *Ar Risālatu fi Ajwabati As'īlat az Zādiyyati*. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,

which were sent to the author through one Jamáladdin Muḥammad bin 'Abdalwahháb, are quoted verbatim by the author, and are as follows thus:—

الاول منها ما عليه هذه الامة من الاختلاف في المذاهب حتى صارت فرقا ... (i)  
ولم انشر بضم مذاهب الاربعة \*

هذه المذاهب الاربعة و انتصامهم ... هل هم الذين انتصروا و حصروا (ii)  
المذاهب فيما فيها حجتهم في ذلك \*

ما واجه تعري فتبيكم عن ذكر اهل البيت النبوى فاتكم في كتب العدويت (iii)  
تقرىونهم ..... و تخر جونهم عن فتبيكم مع ذكر من هو دونهم  
وهم عين الامة و مدادتها \*

هذه المفاسد المنسورة حول الكعبة ادام الله شرفا يصلون فيها باربعه الامة (iv)  
في وقت واحد هل كانت السنة على ذلك \*

The replies follow after, thus:—

الحمد لله الذي ينعمته تتم الصالحات قال الله ولتكن منكم يدعون  
إلى الخير و يأمرون بالمعروف إلية \*

Beginning:—

الحمد لله الذي اهدي من الخلاة ... وبعد فقد رد علينا سوال  
من بعض سادة الرواية على يد الشیع جمال الدين محمد بن عبد الوهاب  
التعیمی الیمنی النع \*

Author: Ahmad bin Muḥammad Yūnus Ṣafiaddin al Qushshāši  
Author: Ahmad bin Muḥammad Yūnus Ṣafiaddin al Qushshāši, a prominent scholar of Arabia  
and the author of several works. He died in A.H. 1071 = A.D. 1660.  
See Khulāṣat Al Aṣār, vol. i, p. 343; Brock., vol. ii, p. 392, where  
some account of him is found, although the scribe in the following  
note at the beginning tells us that he could not trace any such ac-  
count. This answer is taken from the ḥadīth of the 'Umarī, 'Abd al-  
Rahmānī, 'Abd al-Ḥamīdī, and 'Abd al-Ḥamīdī, and is given in  
the name of Ahmad al-Qushshāši. The author of the present treatise  
is Ahmad al-Qushshāši, and the author of the previous treatise is  
Ahmad al-Qushshāši.

The present MS. was transcribed 22 years after the author's  
death, in A.H. 1093.

Al-Jawāb al-muhtasar 'an as-Suwal Ash-Sāmi' wa Ash-Sāliḥ. Additional  
Fols. 32<sup>b</sup>-33<sup>a</sup>. 4III. Additional  
Jawāb Al Mukhtasar 'An As Suwāl Ash-Sāmi' Wa Ash-Sāliḥ. Additional  
replies, in a concise form, to questions ii and iii dealt with in the  
above treatise, by the same Ahmad al-Qushshāši. In the present treatise the author  
is Ahmad al-Qushshāši, and the author of the previous treatise is  
Ahmad al-Qushshāši.

frequently quotes Muḥammad bin 'Alī bin Bakrī (d. A.H. 994 = A.D. 1586; see Brock., vol. ii, p. 339.)

Beginning:—

الحمد لله رب العالمين إنما تقبل لأهل الشاترة والمانودية أهل  
السنة والجماعة لوقتهم عند سنة على الله عليه وسلم الخ \*

Scribe: حسن بن علي.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33<sup>b</sup>. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34–35<sup>a</sup>. Verses from certain works of Subki (d. A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines قضا and مشيت (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqiqi, a Mu'tazili scholar of the 7th century A.H., and the replies by Ibrāhīm bin Ṭalḥa, the teacher of Subki, and by Muḥammad bin Sa'd, the pupil of Baidāwī (d. A.H. 685 = A.D. 1286).

#### Questions.

اذا ما قضى ربى بكفري بزعمكم د لم يرغمه مني فما وجه حيلتي  
قضى بضلالي ثم قال ارض بالقضاء فيها انا راض بالذى فيه شقوتي  
اذا شاء ربى الكفر مني وشئتني فهل انا عاص بتابع مشيتى

#### Replies by Ibrāhīm.

حمدت الربى اذ هدى خير امة الى خير دين مستقيم د ملة  
و انك علمني حيث خالفت امرة و انك كنت وافت المنشية فلهمت  
و ما انتهت وافت المنشية عالما بما شاء لكتن مفت بضلة

#### Replies by Muḥammad bin Sa'd.

فمعني قضاء الله بالكفر علمه بعلم قديم سرما فى الجبلة  
و اظهارة من بعد ذاك مطبقا بادرا كه بالقدرة الازية

Fol. 35<sup>b</sup>–36. Quotations from different works on different points of theology.

Foll. 37–39. الرسالة المنظومة في العقيدة. Ar Risālātu Al

Munzūmat fi Al 'Aqidat. A unique copy of a versified treatise on theology, by Ahmad bin Muhammād, the grandson of Imām Shāfi'i (d. A.H. 204 = A.D. 820). Isnawī, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imām Shāfi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—

الحمد لله القديم العزيز رب العالمين مقدر القدر  
باني السماء من الدخل بصفة و مبدل الظلاماء بالأنوار  
متزوج في ذاته وصفاته مقدس عن كل وصف طاري

No. 645.

fol. 7: lines 24; size 8×5; 7×5.

المجموعه

## AL MAJMŪ'AH.

The present Majmū'ah contains two treatises, which are both autograph copies, written in Maḡribī characters.

Foll. 1-4. 1. الرسالة في شرح صفة السمع. Ar Risālatu fi Sharhi Ṣifat As Sama'. An explanatory note on the passage in the 'Aqidat of Sannūsī (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muhammād bin Muhammād Ad Daqqāq Al Mālikī محدث دين محمد المذاق الماليكي, a famous Mālikī scholar and Ṣūfī of the 12th century A.H., who, leaving his native place (Fūs), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdarrāhīm bin 'Abdal Qādir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737, leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqī'. See Sīk Ad Durar, vol. iv, p. 122.

Beginning:—

الحمد لله رب العالمين و حبيبنا أله و نعم الوكيل والتحول ولا قوة إلا  
بإله العظيم و الصلوة و السلام على سيدنا محمد ... و بعد فقد ذكرت  
في درسني للعقائد السنوسية تعريف السمع

The colophon, in which the name of the author is indicated, the author's name runs thus: كتبه العدد الفتير الى رحمة ربه محمد بن محمد — . الدلاق المغربي المالكي .

Foll. 5-7. II. الرسالة في شرح صفة السمع Aş Şifat Aş Sama'. A supplement to the preceding note.

By Muhammad bin Taiyyib al Mâlikî, a Mâlikî scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fâs, A.H. 1110, where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia; and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See *Silk Ad Durar*, vol. iv. p. 91.

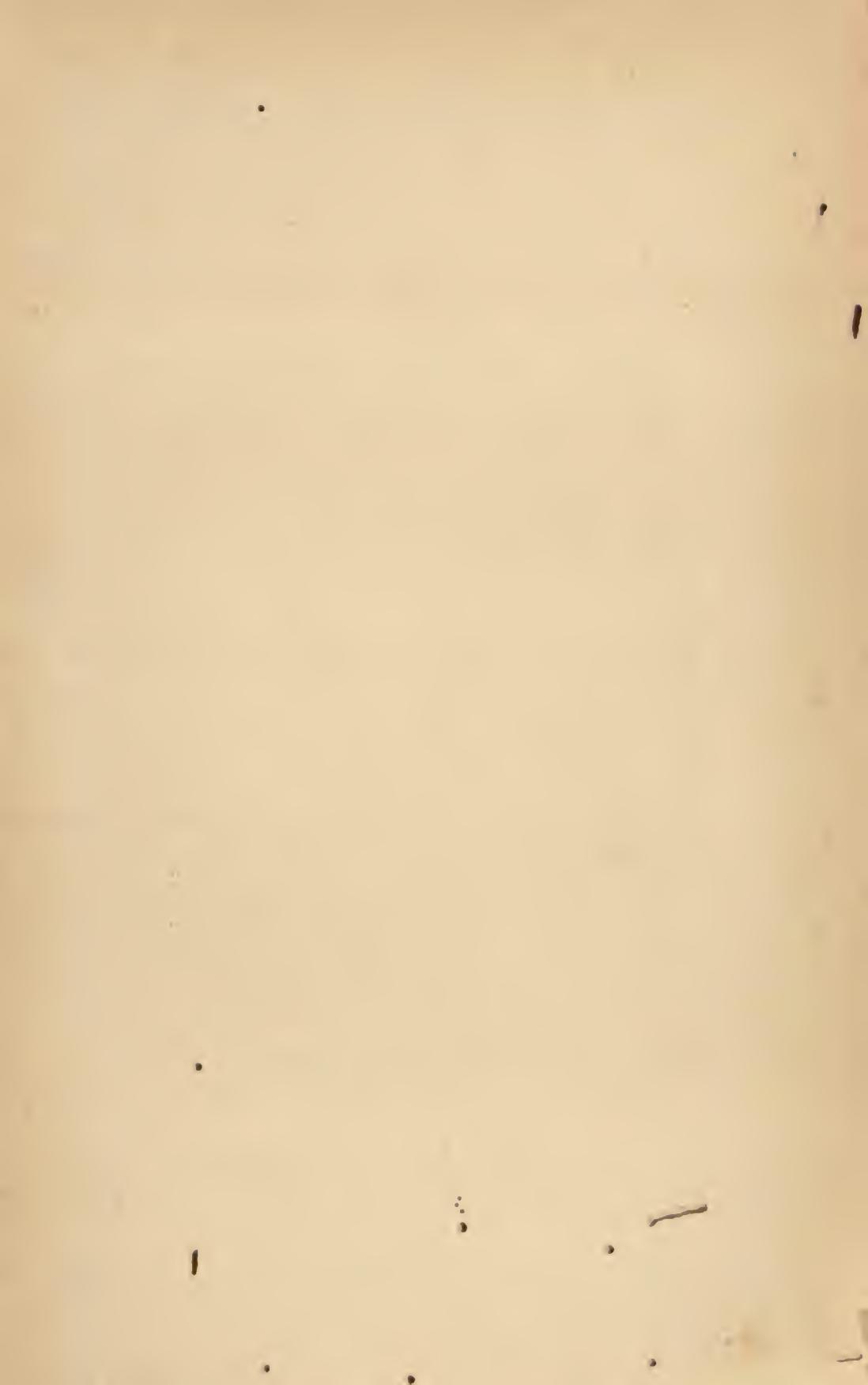
Beginning:—

يا من جلت اوصافه القدسية عن الاشباء و المظائر الخ .

The following colophon indicates the name of the author:—

المالكي عدوته و مغفرته محمد بن الطيب المالكي الخ .

THE END.





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